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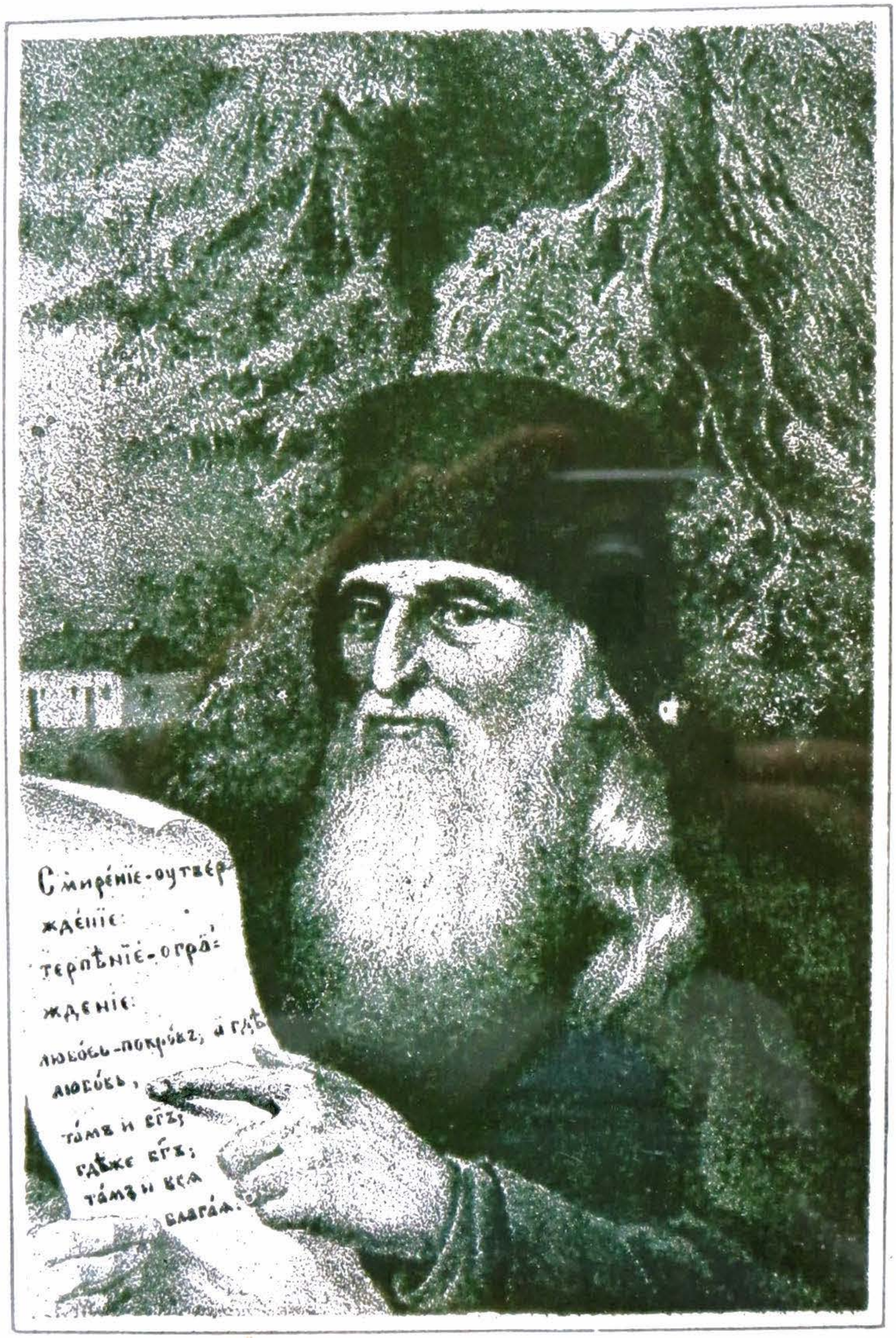

LETTERS

DRUG-INDUCED CONFESSION?

(RCDA, New York, Nov. 20, 1980) — Russian Orthodox priest Dimitry Dudko is one of the giants of the Confessing Church struggling for religious freedom in the USSR. His spiritual influence has made a tremendous impact within the Soviet Union and abroad. His dynamic, frank and inspiring sermons dealing with vital issues of the Soviet people gained him followers who call themselves his "spiritual children". Many of them are members of Soviet intellegentsia.

Father Dudko's magnetism and his spiritual and intellectual appeal did not go unnoticed. After many years of harassment by the police and KGB, Father Dudko was arrested in his church in Grebnevo near Moscow on January 15, 1980. He had expected imprisonment and prepared his spiritual children for that eventuality, leaving them his "Last Will and Testament," a moving document of his readiness to die for his faith. For that reason, his appearance on Soviet television in June, during which he unexpectedly confessed his guilt of anti-Soviet activities, dealt a stunning blow to all his admirers, few of whom would believe that Father Dudko's recantation was genuine. Father Dudko's expression during the television interview was dazed, detached, uncomprehending.

A report received from Moscow by the New York-based Research Center for Religion and Human Rights in Closed Societies, publishers of scholarly journal *RCDA—Religion in Communist Dominated Areas*, sheds some light on the strange circumstances of Father Dudko's confession. Rev. & Mrs. B.S. Hruby, leaders of the Research Center and editors of RCDA, consider the report authentic and its sources completely unimpeachable.

According to the information, Father Dudko was held the first two months after his arrest in prison and then transferred to a hospital where he spent nearly four months under "medical" treatment. After his appearance on the TV, the priest was released from prison but not permitted to return to his home immediately. He was transferred to a location about 40 km from Moscow where some of his "spiritual children" visited him and witnessed his erratic behavior. He would come to greet his guests at the door dressed in his underwear, then fail to acknowledge them, go to bed, turn to the wall and fall asleep. His somnolence and peculiar conduct lasted two weeks, after which he began acting normally but would not refer to his confession, to his hospital treatment or to the period following his release.

Upon his return to Moscow he acquired, obviously without his consent, a "secretary" who presents himself as his "spiritual daughter" and is indeed familiar with religious terminology. She is extremely solicitous and insists on accompanying him even to his medical appointments. She opens all his mail and closely

(Continued on back cover)

From this day, from this hour,
from this minute, let us strive
to love God above all,
and fulfill His holy will.

THE ORTHODOX WORD

For the Mission of True Orthodox Christianity

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ELDER HILARION

of Sarov & Valaam

Commemorated on Nov 12 (1841)

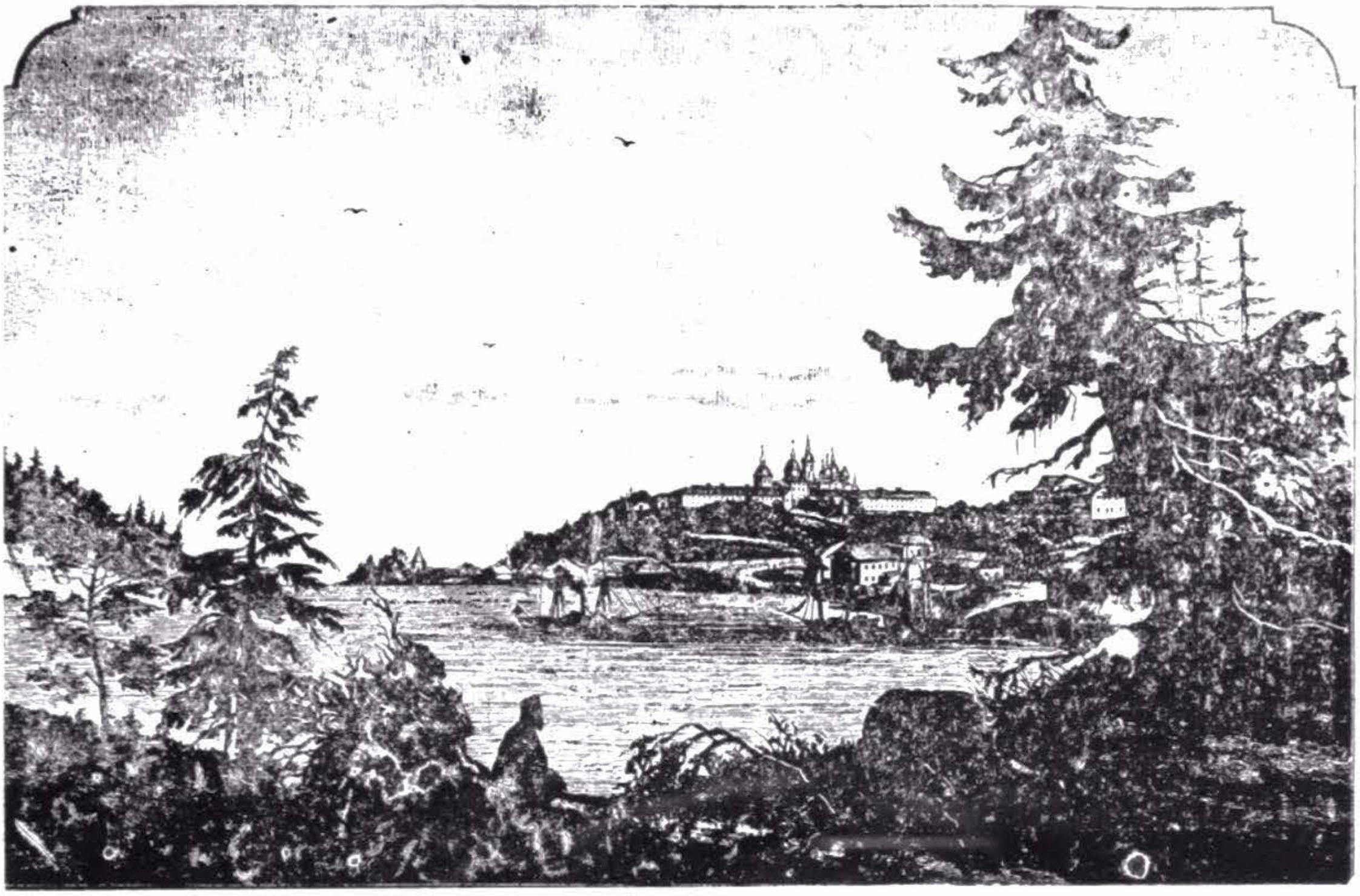
Fr. Hilarion was born in 1771 in a middle class Petersburg family, and came to Valaam Monastery when he was in his early twenties. Valaam at that time was at its height: the Sarov typicon brought by its holy abbot, Nazarius, began to bear fruit. On the many islands, just as during its glorious beginning now a thousand years ago, there again blossomed the three phases of monastic life: coenobitic in its main citadel, hermitic on the distant islands and caves, and the skete type, when two or three monks live in mutual submission. Elder Nazarius was a very experienced spiritual director, inspiring young novices to embrace the high quality of the life of sobriety. One such ascetic was blessed Barlaam, the future abbot (who later went to Optina) and a friend of St. Herman (later of Alaska), who also struggled alone in the desert some miles away, and who originally came from Sarov to join his beloved Elder Nazarius.

Elder Nazarius soon saw good monk material in Hilarion and made him his inseparable cell-attendant after St. Herman with other fathers left on the mission to America. Hilarion also became the abbot's secretary and did all his writing, since Fr. Nazarius could not write himself. When Fr. Nazarius retired from his abbot's duties and, seeking silence, settled in a secluded cell away from the monastery in the forest, Hilarion joined him there.

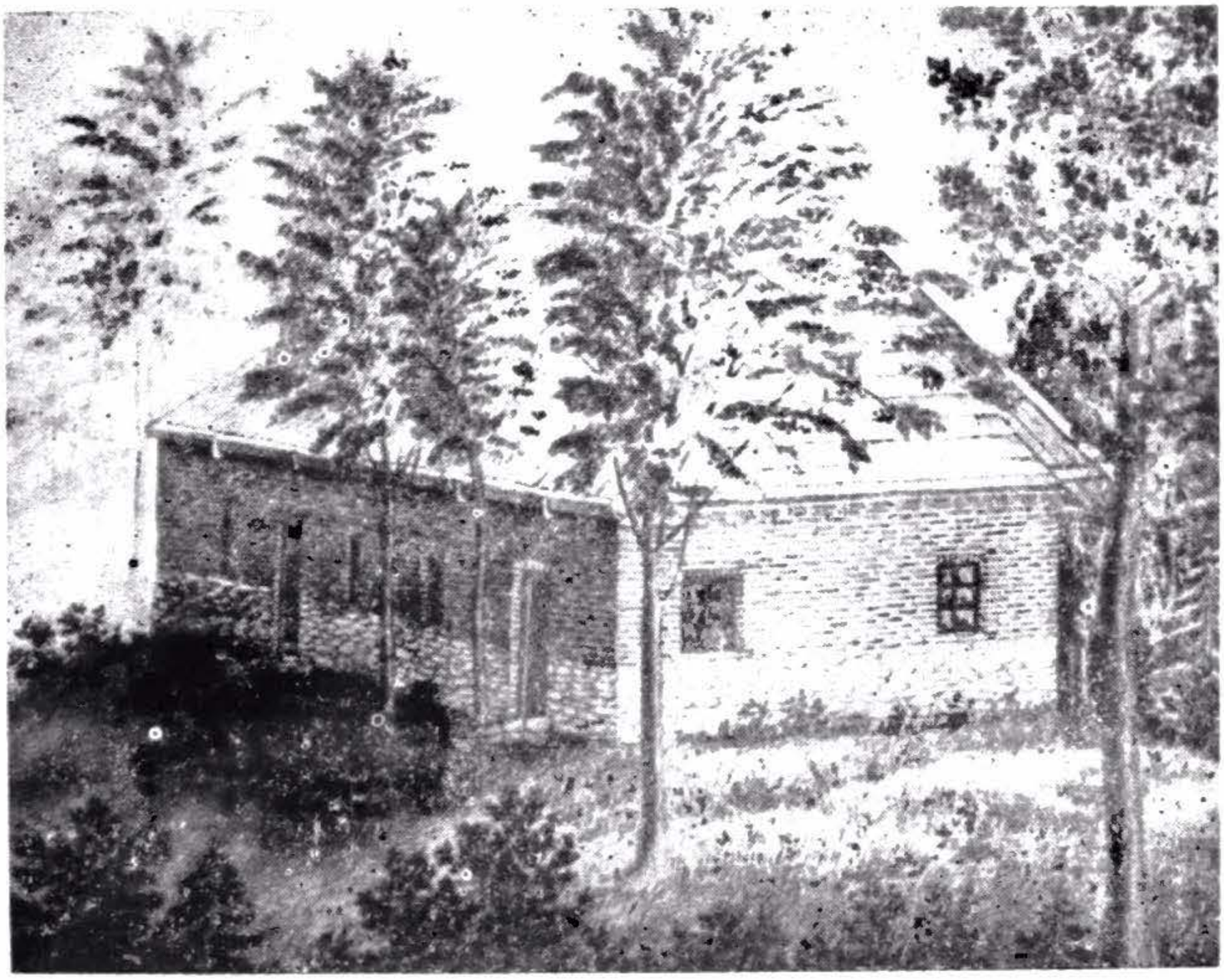
In 1804 Fr. Nazarius decided to go back to Sarov, and he took Hilarion with him. Remarkable was that journey of the two monks, described so vividly by Hilarion in his Life of Valaam's new founder, Nazarius. Neither of them saw Valaam again. In Sarov they settled in a cell deep in the forest near the Sarovka river and continued their life of silence. Here the devoted

ELDER HILARION

of Sarov & Valaam



General view showing church built by Elder Nazarius



Elder Nazarius' cell in Valaam wilderness

cell-attendent put down on paper his elder's inspiring teaching on monastic life, as well as notable incidents from the experiences of his long life. He describes, for example how the elder used to spend nights wandering alone in the dense Sarov forests, returning at dawn, where he frequently encountered bears (which, incidentally, were not to be found in Valaam). How could Fr. Hilarion have known of Elder Nazarius' solitary struggles if he himself had not witnessed them and been of the same spirit?

Sarov at that time was adorned with great ascetics: besides the Spirit-bea ng superiors, there were desert-dwellers who lived along the same Sarov river — Dositheus, Alexander, the wandering fool for Christ Marko, and of course St. Seraphim, who took counsel from Elder Nazarius in the art of desert-dwelling and spiritual life. After Elder Nazarius' repose, Hilarion remained a close friend of St. Seraphim to the end of the latter's life. St. Seraphim would send all people for confession to Ft. Hilrion and entrusted him to tonsure his Diveyevo nuns in the riassa.

From his letters of 1828 it is evident that Elder Hilarion, as a result of false accusation, was forced to leave Sarov for some period of penance as a prisioner in the Kazlov Holy Trinity Monastery. Evidently the evil one took revenge on him for his support of St. Seraphim, who was constantly slandered and persecuted and whose glory Hilarion fearlessly propagated.

After Elder Nazarius' death he moved to the monastery proper and became for the rest of his life the leading father-confessor both for monks and pilgrims. Seeing the dire need of recorded spiritual instructions such as those he took down from the mouth of Elder Nazarius, he compiled a whole book from them — the Counsels of Elder Nazarius, to which he gave maximum distribution. He even compiled a little volume of his own instructions, giving it the name of *"A Short Spiritual Ladder."* His few remaining letters testify beautifully to his humble and meek spiritual attitude. It was also apparently he who headed the Sarov monastic *"Scriptorium"*, where monks collected and scrupulously copied not only patristic texts of ancient times, but also preserved for posterity the lives and writings of their contemporary monastic instructors, such as Bl. Theodore of Sanaxar, Theophanes of Solovki, the Sarov fathers, and others. They were published shortly after his death (1849), thanks to Ivan Kireyevsky and the Optina elders, and they became widely distributed and were favorites among the desert-loving Russian monks.

Having labored in monasticism over half a century, he reached his end on November 12, 1841, being 70 years old. He was known to many as a man of the purest life who instructed and consoled the sorrowing, and as a monk of loving, warm eloquence. His whole life was dedicated to the labor of prayer and love towards others, which is so touchingly reflected in the sermon given by one of his spiritual children at the time of his burial (printed below). Truly this was one of the ancient ones in spirit!

· HOMILY SPOKEN AT THE GRAVE OF ELDER HILARION OF SAROV

And so, pilgrim on the earth, you have finished your journey; you have crossed the sea of temptations and misfortunes and found repose for yourself! But what kind of choirs surround you? Behold, our father and instructor: Your children have come to you from the west and the north and the sea and the east not to behold your end, but to hear from your honey-flowing lips the words of eternal life; but you sleep, your eyes and lips are closed.

Arise! Arise! Bless! Alas, he is without breath . . . Father! Where are your promises given constantly to everyone? Just three days ago you said: "Forgive me, brother, farewell"—and left the world.

Alas, the change! Alas, the loss! Where is our father? Where is our instructor? What have we lost? Only the heart knows. Father! Father! Awaken, arise! Miserable poverty begs for alms; give them! Outside the gate a pilgrim awaits your consolation; a sick man, barely breathing, awaits your visitation, prayers, and remission; one fallen into temptation awaits comfort in his misfortune; the ringing of the bells calls you to the church for singing and prayer; the sons of the Church await you there with offerings for the Bloodless Sacrifice. But no, it is true: neither the ringing of the bells, nor my voice, nor the voice of all of us is able to awaken you from such a sound sleep! Repose until the sound of the Archangel's trumpet!

O God! Thou beholdest our sorrow, Thou hearest the groaning of our hearts, Thou beholdest the streams of tears which bedew our eyes. We dare say to Thee: Where do we have an instructor and counsellor for our salvation? Where shall we obtain consolation in sorrows and dangers? And if Thine is the word that Thou wishest all to be saved and come to the knowledge of the truth and if salvation is acquired in much counsel—then why hast Thou taken this wise instructor, guide, and mentor of our salvation? . . . We do not dare say

more. Thy righteousness is righteousness forever, and Thy word is truth. *Earth thou art, O brother, and to the earth dost thou return, just as we all do.*

Therefore, falling down, we pray Thee, O merciful Lord: Show Thy mercy to this Thy servant who has departed from us; enter not into judgement with him, for if Thou wilt see inquities, O lord, who will be able to stand, even if he live only one day upon the earth? But receive into the hand of Thy sovereign defense us who have become orphans in the instruction of Thy word and truth, and be Thyself for us the guide and leader on the path of our salvation, life, and light!

Let us give a last kiss to our unforgettable father and wise instructor; let us bedew his dust with tears and offer up fervent prayers for his repose in the bosom of Abraham.

And you, our father! We entreat you with our final petition, if the Lord gives you boldness before the throne of His Majesty: Do not forget us, as you promised, visiting our souls and hearts, entreating grace of our Lord Jesus Christ.

On our lips and in our hearts let there never cease this constant cry: Memory eternal!

Forgive us! Peace be to you! Go in peace to the Heavenly mansion prepared for you from the foundation of the world. Amen.

A Short Spiritual Ladder

THE INSTRUCTIONS TO BEGINNERS OF ELDER HILARION OF SAROV

1. PRAYER

The chief and beginning of all virtues is prayer, of which the Apostle has said: "Pray without ceasing." That is, always call upon the name of God, whether when conversing, when sitting down, when walking, when working, when eating, or whenever doing anything else. At all times and in every place it is fitting to call on the name of God; for thus the temptation of the enemy is destroyed, writes Chrysostom. "Beat the enemies," says St. John of the Ladder, "with the name of Jesus," and a stonger weapon you will not find either in heaven or on earth.

Prayer is the banishing of sorrow and depression, the blossoming of meekness and angerlessness, the manifestation of joy and thanksgiving, and the obtaining and multiplying of countless good things.

I hope that you will prosper in virtues, and this will be the case above all if you live in heedfulness and not neglect the *prayer of Jesus*. For it is the chief and beginning of all virtues. There is nothing that so much guards against the entry of the evil demon than prayer (the mental prayer of Jesus) and fervent entreaty.

Light in a house is from a burning candle, but the light in the mind is prayer. Every temptation and disturbance of the enemy are consumed by prayer. From prayer is born the fear of God, and it, according to the Scripture,

is the *beginning of wisdom* (Prov. 9:10). Having this fear, the Prophet cried out: *I beheld the Lord ever before me* (with the eyes of my mind), *for He is at my right hand, that I might not be shaken* (Ps. 15:8). Then declaring the benefit from it, he says in praise: *Blessed is the man that feareth the Lord; in His commandments shall be greatly delight* (Ps. 111:1); *surely nigh unto them that fear Him is His salvation* (Ps. 84:9). The fear of the Lord is the father of heedfulness (to the mental prayer of the heart), and heedfulness is the mother of inward response. Those who pay heed to their salvation (doers of mental prayer) do not pay heed to the shortcomings of their neighbors. It is such ones who prosper.

Concerning silence it is said: "O silence, chariot that leads to heaven!" The beginning of the cleansing of the soul is silence in the Lord (exercise in the mental prayer of Jesus) . . . The ears of one who is silent (who prays with the mind) hears wondrous things.

2. SELF-REPROACH

One should learn self-reproach, that is, mentally to blame yourself and not others; to reproach yourself and not others, and call yourself foolish and worthless, sleepy and negligent, slothful and careless.

He who has self-reproach has repose, writes Abba Dorotheus, and is never troubled; if there occur, to such a one sickness, insults, persecutions, and any other kind of misfortune, he ascribes this to his own sins and gives thanks to God. If the superior reprimands or scolds such a one, he accepts all for the good and counts it as something from God.

Pride comes to dwell in a man when he does not yet know himself perfectly, and so: know yourself and by all means possible flee from pride and vainglory as a great harm of thesoul. You cannot banish these from yourself by any way except by ceaseless self-reproach and belittlement of oneself.

3. SELF—KNOWLEDGE

Self-knowledge is to consider oneself incapable and unworthy of all higher responsibilities. To know oneself is to consider oneself worthless, sleepy, negligent, and slothful, and so on; it means to pay no attention to the sins of others, but to look at one's own and to repent of them always; it means to be discerning with regard to oneself and to judge oneself, and not to interfere in anything outward, apart from one's own duty. Test yourselves, whether ye be in the faith, writes the Apostle.

4. MEEKNESS

Concerning the heavenly virtues of meekness and humility, the Lord Himself teaches us, saying: *Learn of Me, for I am meek and lowly in heart, and*

Continued on page 188.

A WORD OF WARNING TO THE ORTHODOX CHRISTIANS OF THE WEST

Concerning "Super-Correctness"

By Bishop Cyprian of Oropos and Fili

Church of the True Orthodox Christians of Greece

(Old Calendarist Jurisdiction of Metropolitan Kallistos of Corinth)

For over fifty years the Orthodox Old Calendarists of Greece have fought a courageous battle, in the face of a sometimes fierce persecution, for the preservation of genuine Orthodoxy against modernism and ecumenism. Unfortunately, their witness has to some extent been undermined by the presence among them of extreme view which have caused unnecessary schisms. In the end, this extremism has only aided the cause of modernism, which rejoices at every division among those of traditional views. This "temptation from the right side" is now making itself felt in America and the Western world in the form of new schisms, over-hasty accusations of "heresy" and "betrayal", and the spread of the spirit of suspicion towards everyone not of one's own "party". The present warning, in the form of a letter to Saint Herman Brotherhood from one of the most respected leaders of the Old-Calendarist movement in Greece, is a most timely one. Bishop Cyprian is also Abbot of the Monastery of Sts. Cyprian and Justina in Fili, near Athens (on which see The Orthodox Word, 1976, no. 70).

YOU HAVE WRITTEN asking me to put together a few words describing the dangers of the temptation of a "super-correctness" in questions of Orthodox faith and practice, and the damage it has caused to the Greek

Church in our days. This you would like as a warning to those in America who are troubled by this same temptation, and you would like them to benefit from our experience here. Very gladly, therefore, we will attempt to do this, emphasizing from the beginning that we have no wish to criticize persons, but rather the mentality of extremism, the danger of temptation "from the right."

We must begin with a few words on our confession of faith: the Orthodox Church is deeply wounded by the heresy of ecumenism, the betrayal of the hierarchy in some communist lands, the abandonment of every vestige of Orthodox piety in some parts of the dispora. We have no doubt that the leaders of the ecumenical movement, in fully equating Orthodoxy with heresy, have fallen away from the Church. With such, and those who commune with them, we can have no communion at all, nor can we regard them any longer as Orthodox, but wolves, all too often in the sheep's clothing of Patriarch's and bishops. Every witness of the Fathers confirms that economy in matters of heresy constitutes betrayal. We regard the new calendar as the first step in the ecumenical movement, and thus can have no communion with new-calendarists.

From the above, two questions arise: firstly, have all those with whom we have severed communion fallen into heresy, and placed themselves outside the Church? Secondly, if they have not, what justification do we have in cutting off prayerful relations with them? Both these questions require much thought. Insofar as the ecumenists are concerned, one can discern three categories:

(1) Those who wholly equate Orthodoxy with heresy, and thus voluntarily place themselves outside the Church in some sort of vague "superchurch."

(2) Those who, while they in no way negate their Orthodoxy, nonetheless take part in joint prayer with heretics in transgression of the canons. We may perhaps call them anti-canonical rather than openly heretical.

(3) Those who, while they disagree to a greater or lesser extent with ecumenism, commune with the ecumenists, perhaps considering that they do so using economy.

We, pursuing the purity of the faith, can have no communion of prayer with the clergy who belong to these categories. But the vexed questions are: how are we to treat their flock? What degree of economy is permissable in our dealings with them? Which of the above clergy have definitely lost the grace of the priesthood through their apostasy? It is much the same questions, so far as we know, which wracked the Catacomb Church in Russia in its early years (and perhaps now), and it is disputes over these questions which have caused the greatest troubles amongst the Old-Calendarists of Greece.

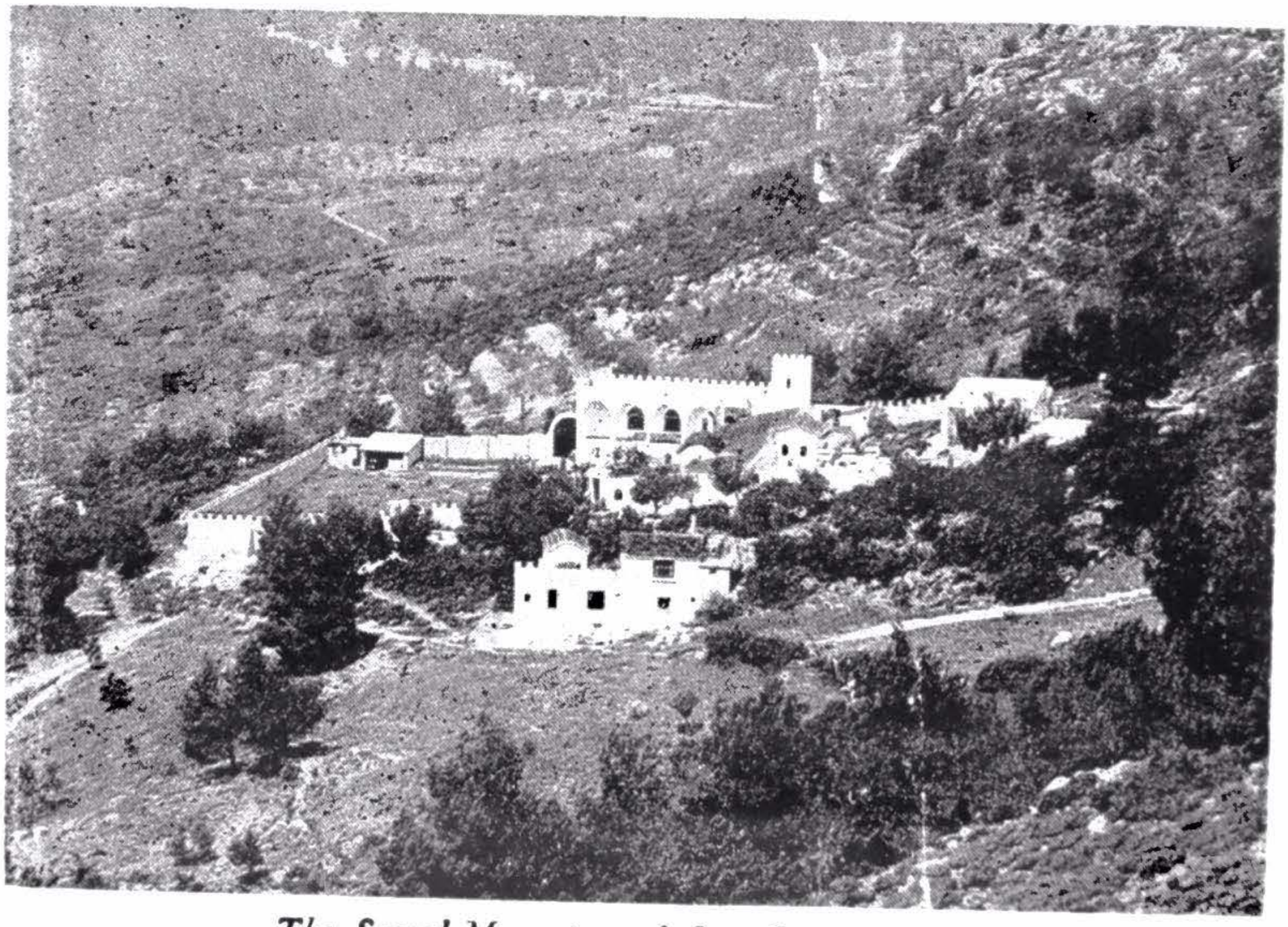
These troubles we will summarize very briefly: in 1935, three bishops of the new-calendar Church of Greece returned to the observance of the old calendar, and immediately consecrated four new bishops. The subsequent his-

tory of these does not concern us here, except for one; he, Bishop Matthew, a man of great personal virtues but extremist temperament, in 1937 separated himself from the other hierarchs, forming a schism which exists to the present day. The reason for his action was that the senior bishop, Metroplitan Chrysostomos, was asked in an interview if he considered that the State Church had lost the Grace of the Sacraments in accepting the calendar innovation. He replied no, only a future council could condemn the new-calendarists as definitely outside the Church; what we know is that they are seriously guilty before the Church, its canons and traditions, and therefore we can have no communion with them until such time as they return to the traditions and discipline of the Church. This truly Orthodox ecclesiology, which can be paralleled particularly in St. Theodore the Studite, met with incomprehension on both sides. Both the new-calendarists and a section of the old-calendarists condemned him as illogical: if they have grace, what justification exists for separation from them? As noted above, one of the newly-consecrated bishops departed and formed a schism which exists to the present day. We can only see this as a fruit of the mentality of "over-correctness," of a neglect of the economy which the Church requires to use for the salvation of souls. The damage caused to the Greek Church is immeasurable, for had this division not occurred, the State Church of Greece would long have been obliged to return to the old calendar.

We can cite other examples of this "overcorrectness" from our own experience. A fearful example is the following: A few years ago a woman, unfortunately a nun, reading through the works of St. Nectarios, the great wonderworker of our times, came across a few passages which she considered as not in accord with Orthodox teaching. A discerning mind would see in these passages the influence primarily of the westernised theological training which the Saint received, and of the historian Paparigopoulos (from whose book the passages are taken almost directly), and certainly no intentional contradiction of Orthodox teaching. The unfortunate nun, however, proceeded to write three books denouncing St. Nectarios as a "heretic, iconoclast, ecumenist, and Latin." Simple people were influenced, many souls were wounded and scandalized. This fanatical mentality, as so often, had seized a detail while ignoring the whole—the exemplary and holy life of St. Nectarios and his innumerable miracles.

Another example is provided for us by a group of persons who have severed all communion with all the Orthodox in Greece because the hierarchs will not officially condemn as heretical the western-style icon of the Holy Trinity (with God the Father represented as an old man, and the Holy Spirit as a dove). Neglecting everything else, they have seized on this detail, and have been led into schism. Their struggle for the removal of this iconic type has become an obsession, a prelest.

Bishop Cyprian and Synodia



The Sacred Monastery of Sts. Cyprian and Justina

BISHOP CYPRIAN

We should, however, in fairness point out that these disputes have often been made much worse by the opponents taking an equally fanatical position. Discretion is needed on both sides. It is also true that extremism amongst the old-calendarists has been fostered by the savage persecutions which the State Church has launched from time to time.

One of the most disastrous examples of the phenomenon of which we are speaking is the disputes between the zealots of the Holy Mountain. Many, to be sure, are clearminded and sure of their purpose, but others waste so much time in useless disputes. In one and the same skete, one can find in each house a different ecclesiology, a different mentality, and not one in communion with their neighbors. They have seized on details, and all too often, in their lack of theological education, have seized on them quite incorrectly. Often their opinions are rational, but taken to extremes; others, however, become very strange; one group believes that the name of Jesus shares in His Divinity, and that all who do not so believe are heretics; another, that those who practice frequent Holy Communion are heretics and excommunicate; another has reached the old-believer position that the grace of the priesthoood has vanished from the Church; and so forth. We must emphasize again that we have no wish to criticize persons; many have a holiness which we never dare hope to attain. We only criticize that mentality which leads to division and schism.

Now, to return to the questions mentioned at the beginning, we would like to relate something which we observed recently. A few months ago I visited Romania, and in one of the celebrated historical monasteries (belonging, naturally, to the official Church of Romania), was very kindly received by the Abbot, a man of evident spiritual qualities and considerable education. He began to speak enthusiastically about the ecumenical movement and the reunion of the "churches." To this I replied with such words as God enlightened me with, and I observed from his reaction that he had never before heard a point of view opposed to ecumenism. After the meeting, he told the Romanian bishop who was accompanying us that he had been much edified by the conversation. This gave me occasion for thought: it would be easy to condemn him immediately as an ecumenist and a heretic. But this was not the case; despite his education, he had never given the matter deep thought (though certainly he should have done so), he had never heard any criticism of ecumenism, it had never occurred to him that it was a denial of Orthodoxy. To place him in the same category as, let us say, Meliton of Chalcedon, would be quite unjust. Perhaps it would be fair to use the same criteria to judge the faithful in the Soviet Union, who, with few exceptions, are obliged to have recourse to the Moscow Patriarchate, or the many faithful in outlying parts of Greece who have no conception of the calendar question. For every category we must use discretion; it is impossible in all cases to apply the same strictness, while on the other hand, we must remember that economy used as a measure in itself becomes an abuse, and that in matters of real heresy there can be no use of economy.

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The New Martyrs of Russia

A TALK DELIVERED AT THE
SAINT HERMAN SUMMER PILGRIMAGE, 1980
SAINT HERMAN OF ALASKA MONASTERY
PLATINA, CALIFORNIA

By Archpriest Roman Lukianov
Russian Orthodox Church of the Epiphany
Boston, Massachusetts

IN HIS MONUMENTAL WORK, *The New Martyrs of Russia*, Protopresbyter Michael Polsky notes that all major persecutions for Christian faith have fallen upon the Orthodox Church. He breaks down the persecutions into three periods: Christian Rome—at the time when it preserved Apostolic Orthodox Christianity—suffered the great persecutions from the pagans. Greek Orthodox Constantinople suffered first the Crusades, carried out by the same Rome after it had lost its Orthodoxy, and then the heavy yoke of the Moslems. Upon Moscow fell the attack of the godless—a new, previously unheard-of enemy of every faith, and especially of the Christian Faith, an enemy which makes a claim to universal domination. The persecutions grow in their strength and in subtleties of deception and evil: first it was the heathen, then the heretics, and now the godless.

The Russian Orthodox Church, in its thousand-year history, has had many saints, but few martyrs. It did not encounter mass persecutions from the heathen and the heretics, but in our days it has become the victim of the mass onslaught of the godless.

Following the pattern of all atheistic revolutions, the first victims of the revolutionaries in Russia were those upon whom depended the law and order in the country and in the Church: the government officials, the rulers of the country, and the clergy of the Church.

Who Qualifies as the New Martyrs of Russia?

St. John Chrysostom gives us the most fundamental answer to the question: who qualifies as the New Martyrs of Russia? He writes: "One who receives an unjust death enters through it into communion with all the saints. The majority of those who pleased

God received an unjust death, and the first was Abel. He did not sin against Cain, did not insult him, but he was killed for his veneration of God. God had permitted it... because He loved Abel and wanted to give him a greater reward for being unjustly murdered. Do you not see here that one should be afraid not of an unjust death, but of death in sins? Abel died unjustly, while Cain lived to weep and fear. Tell me, who of the two is more blessed?" (St. John Chrysostom, "On Death," *Complete Works* in Russian, vol. 12, p. 771).

In Russia, in the sixty-plus years of the regime of the godless, millions of people died unjust deaths at the hands of the servants of Antichrist, died for being simply what they were— Orthodox Christians.

They were people in all walks of life—the Royal Family, members of the aristocracy, government officials, gentry, intellectuals, merchants, peasants, workers, and laborers, people of all ranks and nationalities. Even though, in order to antagonize people against each other, the servants of Antichrist employed the method of class struggle, in reality, no member of any class was safe from destruction, because even the lowliest person could always be accused of being the servant of any of the other classes. Throughout the whole history of persecutions by the godless, one can recognize a pattern of destruction of human beings which reveals that the main goal of the godless is to destroy as many souls as possible. The sequence of events is always the same: first, destruction of the leaders of the Faith; then, destruction of those who could become potential leaders or teachers; finally, destruction of even the humblest keepers of the traditions, so that even the memory of the Faith would be erased.

In this way the godless attempt to eradicate the Faith, so that the new generation would not even know how to pray, how to turn to our Saviour in the time of need, or with fear of God to repent of their sins even at the hour of death. However, of the many millions in Russia who were killed by the godless, millions died with faith, with repentance, with the name of God on their lips and in their hearts. Their sufferings, their untimely and unjust deaths, have washed away their sins, and they, like the repentent thief on the cross, received the Kingdom of Heaven from our Lord, Jesus Christ.

Their numbers are so great that it is impossible to comprehend all their sufferings; we can only take a few examples for our edification.

Archpriest John Kochurov, Protomartyr

The first known new martyr for the Holy Orthodox Faith in Russia was Archpriest John Kochurov. He was a graduate of a theological academy and for a number of years he served in Chicago in the United States, where he built a beautiful cathedral. At the time of the 1917 Bolshevik revolution, he was in Tsarskoye Selo, a suburb of Petersburg (now Leningrad). He was a courageous man who, seeing a mob of sailors in action, started to chastise them for their evil deeds. For this he was grabbed by the mob, heavily beaten, and dragged along a railroad track over the ties until he died. The Sacred First All-Russian Sobor, which was meeting at the time in Moscow, hearing of his death, issued a letter of consolation to his

widow, thus recording the martyrdom of the first victim from among the Russian clerics. Holy Protomartyr Priest John forms a direct link between the New Russian Martyrs and Orthodox Christian America.

Patriarch Tikhon

Another spiritual link between Orthodox America and the confessors of Russia is Patriarch Tikhon himself. At the turn of this turbulent century, in 1899, he became bishop of the Aleutian-Alaskan Diocese, which at the time included all of North America. He was the spiritual leader of all Orthodox Christians in America for seven years. Under him the missionary work towards the English-speaking people in America was begun. Even upon becoming, in 1918, the Patriarch of All Russia, he did not forget his former flock and gave his blessing for the translation and publication of church services in English; known as the Hapgood Service Book, these services are in widespread use even to this day.

Upon Patriarch Tikhon fell the heavy burden of leading the Russian Orthodox Church along an uncharted path through the inferno of the revolutionary years. Patriarch Tikhon stayed away from political struggles provoked by the revolutionaries, but in matters of the Church he was uncompromising. His courageous stand against the godless, his epistles to the rulers, which called them to return to Christ, to their senses, to compassion and reason, his anathema of the godless and of all who were collaborating with them—earned him the great respect of all the faithful in Russia.

In many of his sermons Patriarch Tikhon was calling to stand for the Faith even unto death. Patriarch Tikhon was arrested once, but the godless did not dare to make an obvious martyr of him, and even the plans for a public trial had been dropped in response to pressure from abroad. Some of the Patriarch's decisions, made under duress, were used by the godless in attempts to discredit him, but the suffering people of Russia learned quickly to read "between the lines" and to discern truth from falsehoods.

Patriarch Tikhon peacefully died from a heart ailment on March 25, 1925, in a private hospital, being under constant surveillance by the agents of the godless. His spiritual suffering during his term as Patriarch is known only to God, but the Orthodox people of Moscow knew that he suffered greatly and had compassion for him. The tolling of bells announcing his repose cast a great shadow of mourning over Moscow. The funeral Liturgy on the day of the Entry of our Lord into Jerusalem was served by over 30 Metropolitans, Archbishops and Bishops and about 60 priests. Hundreds of non-serving clergymen stood in the middle of the cathedral of the Donskoy Monastery in Moscow. The cathedral was surrounded by over 300,000 people who came for Patriarch Tikhon's funeral in spite of dangers of provocation from the godless authorities. The respect of the faithful for Patriarch Tikhon persists to this day, as manifested by the fact that the uncompromising Catacomb Church calls itself the Tikhonite Church, as distinct from the Sergianist Church, that is, the Moscow Patriarchate, which carries out the policies of the godless and is trying to save itself through compromises.

In the eyes of the faithful, Patriarch Tikhon is definitely a New Confessor for the Holy Orthodox Faith.

Metropolitan Vladimir

The first hierarch to suffer a martyr's death was Vladimir, Metropolitan of Kiev. He was the only Metropolitan in the whole history of Imperial Russia who consecutively had been Metropolitan of all three great sees of Russia: first Moscow, then Petersburg, and finally Kiev. It was in Kiev, where Russia was baptized into the Holy Orthodox Faith, that Metropolitan Vladimir met his martyr's death. In January of 1918 civil war broke out in Kiev between the Ukrainian nationalists and the Bolsheviks. After heavy shelling of the city and especially of the KievCaves Lavra, where Vladika had his residence, the Red hordes streamed into the city. A bloody carnage began. A group of Red soldiers, led by a sailor, entered the monastery and after some mishap went to look for the Metropolitan. On the way to his quarters, the Red sailor in charge, while talking to one of the monks, contemptuously told him: "Do you know who Father Seraphim was in Sarov? Father Seraphim was second only to the Tsar, that is why Seraphim is a saint. Now your Metropolitan Vladimir will become a saint. You will not see your Metropolitan again."

It was evening when the Red soldiers took the Metropolitan out of the Lavra. Vladika walked, chanting quietly the hymn "Noble Joseph." One of the witnesses of the execution saw that just before the shots were fired, Vladika raised his hands to heaven and prayed aloud: "O Lord, forgive all my sins, both voluntary and involuntary, and receive my soul in peace!" Then Vladika turned and blessed the murderers with both hands, saying, "May God forgive you."

Shots were heard, first four, then two, then two more... In the morning some women on the way to the monastery found the mutilated body of the Metropolitan about 200 yards from the monastery. Brethren of the Lavra received permission from the Bolsheviks to take the body, and took him to St. Michael's Church. As his body was being carried, pious women wept, saying, "Passion-bearer-martyr, may he receive the Kingdom of Heaven." The sailor who contemptuously said, "Your Metropolitan will become a saint," did not know that he was telling the truth.

Hearing of the death of Metropolitan Vladimir, the First All-Russian Holy Sobor of 1917-1918 adopted a resolution with regard to the persecution of the Orthodox Church. This resolution, in part reads:

1. To introduce special petitions at the church services for those who are now being persecuted for the Orthodox Faith and Church, and for those who died as confessors and martyrs.

2. To perform solemn paryer services: (a) a service for the dead, for their repose with the saints, and (b) a thanksgiving service for those whose lives were saved.

3. To introduce in all of Russia an annual prayer service on January 25 or on the evening of the Sunday following, for all confessors and martyrs who had reposed in this period of tortuous persecutions.

4. In all parishes where there were confessors and martyrs who ended their lives for the Faith and Church, to organize on Monday of the second week after Pascha, processions to the place of their burial, where solemn panikhidas were to be served, with a sermon glorifying their holy memory.

5. To pass the blessing of the Holy Sobor to all confessors.

Of course, in the Soviet Union to serve a panikhida for anyone as a martyr would be considered a crime against the State. People simply serve panikhidas, giving the name only without mentioning the suffering. Unfortunately, in the Russian Orthodox Church outside of Russia this resolution of the Sobor was largely ignored until a few years ago, when serious talk about the glorification of the New Martyrs of Russia began.

Metropolitan Benjamin

As I mentioned before, Patriarch Tikhon purposely stayed away from all the politics and civil struggles caused by the Revolution. So did many of the other bishops, some of whom tried to negotiate in good faith with the authorities without compromising the Holy Orthodox Faith. One of them was the humble, friendly Metropolitan Benjamin, who in 1917, during the reign of the Provisional Government, was elected buy popular vote to be Metropolitan of Petrograd, the former Imperial City of Russia.

The policy of "co-existence," as we would call it, more or less worked as long as the godless were busy with the Civil War. In March of 1922, the godless confronted Metropolitan Benjamin with the request to transfer the valuables owned by the Church to the State, allegedly to help the suffering people. The Metropolitan agreed, but on the condition that the transfer of the valuables, i.e., silver and gold ornaments of the icons, non-sacred items, etc., be carried out voluntarily, under control of the parish authorities. But this was not what the Bolsheviks wanted. They needed a pretext for scandal, so that they could launch another wave of persecutions. They had their way, and after several provoked incidents in various parishes, they arrested the Metropolitan and 85 other people and put them on public trial.

The trial, which was a mockery of justice, found them guilty, and ten people, including the Metropolitan, were sentenced to be shot. Later the death sentences were changed to four people only: Metropolitan Benjamin, Archimandrite Sergius, Professor of Petrograd University G. L. Novitsky, and a Legal Counsel of the Alexander Nevsky Lavra I. M. Kousharov. They were executed by a firing squad in the night from the 12th to the 13th of August, 1922.

Just before the execution, Novitsky wept, remembering his 15-year-old daughter, who was now to become an orphan. Kousharov was teasing the executioner. Father Sergius prayed aloud: "Forgive them, O Lord, they do not know what they are doing." The Metropolitan walked to the place of execution peacefully, saying a prayer in a quiet voice, and making the sign of the Cross.

Other Petersburg Priests

Near the Chapel of Blessed Xenia of Petersburg in the Smolensk Cemetery, to this day the faithful point out to each other the place where 40 Petersburg priests were shot and buried, some of them while still alive. They also were arrested at the time of the confiscation of church treasures, and were executed without the fanfare of a public trial. The authorities do not permit any monument there, and crosses, when put up by the faithful, are quickly removed. Some pilgrims from abroad saw there a cross of two twigs, tied together and stuck into the ground.

The Moscow Priests

At about the same time in 1922, a similar public trial of Moscow priests was made, and eight priests and priest-monks and three laymen were sentenced to death by a firing squad. The execution took place at the Lubyanka prison, which to this day is the center of the Soviet Security System (KGB), and is the most dreaded prison.

The behavior of the widows of the executed priests is quite noteworthy. One of them, her head covered with a black kerchief as a sign of mourning, her eyes shining, was telling another one: "How fortunate we are, Matushka, how happy! What deaths our husbands have been found worthy of! They received a martyr's crown for the Faith. Now we should only pray for them. No, we should not pray for them; they pray for us before our Lord!"

The experience of the revolutionary years and of living in the Soviet Union shows that there is no safe way to negotiate with the godless authorities. Even those who compromised the Faith, such as the Renovationists, the Living Churches, and others, ended in a violent death, except that their death was not for their salvation. One bishop of Astrakhan gave the authorities lists of names of all the monastics in his diocese. They were all arrested and the bishop in desperation hanged himself. Archbishop Alexey Dorodnizin in 1917 switched over to the self-proclaimed Ukrainian Church, which caused much grief to Metropolitan Vladimir and indirectly contributed to his martyrdom. Later he was driven out by his fellow-Ukrainians and in 1920 died of a heart attack. Many of them who should have know better became frightened of physical death at the hands of the godless, and thus went to a spiritual death. But others stood to the end, and received the martyr's crown, or through their unjust death with a prayer on their lips, unseen or unheard by anybody, earned the crown of confessors and passion-bearers known only to the Almighty God.

The Royal Martyrs

Of the lay people in Russia, the most prominent martyrs were members of the Imperial Family. Tsar Nicholas II and his wife, the former Princess Alice of Hesse, were pious

people who took all the teachings of the Orthodox Church very seriously. One should remember that during the reign of Tsar Nicholas, many saints of the Russian Orthodox Church were glorified, often in spite of heavy opposition from the liberals and even from some bishops within the Church. The Tsar wanted to convene a Great Russian Sobor and to restore the Patriarchate of Russia, but the opposition from within the Church kept delaying it, until it was too late for him to do so. There is a report that at some point, when discussing the restoration of the Patriarchate with the bishops of the Ruling Synod, when the bishops were expressing doubts allededly for want of a suitable candidate, Tsar Nicholas offered himself as a candidate for Patriarch, thus being willing to sacrifice both the Throne and his family for the sake of service to the Church. The bishops present were shocked, and the Tsar, being a humble man, never brought this subject up again.

Beset by a personal tragedy—a chronically and possibly fatally ill Tsarevich Alexey, the Heir to the Throne—and deceived and betrayed by his closest associates, who tried to exploit for their own benefit the situation of the Great War and some related civil unrest, Tsar Nicholas abdicated his throne for himself and for his son, having been led to believe that this was in the best interest of his country. Perhaps it was—perhaps, in God's own plan, it was time for the Russian people to enter the glorious path of martyrdom. Those who project how glorious Russia would have become if the Revolution had not taken place, think in material terms, in terms of the glitter of wealth and of external culture. They give little thought to the possibility that if Russia would have continued on its path of material progress, today it probably would have been the leader of the world in power and decadency. In Christian terms, the path of martyrdom is far more glorious than the path of prosperity– but it is hard for us to accept it.

Soon after his abdication, the Tsar and his whole family were placed under house arrest by the Provisional Government, and then removed from Petrograd to Tobolsk. The kindness of the Tsar's family was such that the teams of guards had to be changed often, because they grew fond of their prisoners. Letters of the Royal Family during this period show their deep faith, humility, and deep love for all people, even the cruel guards.

After the Bolshevik Revolution in October, 1917, the Tsar and his family were moved to Ekaterinburg and placed under guard in the house of an engineer by the name of Ipatiev. There they lived for two and a half months, suffering much at the hands of purposely rude guards. The Bolsheviks permitted a priest and a deacon to visit them and to serve. The daughters of the Tsar chanted quietly and prayerfully. During one of these services, when the time came to read "Give rest with the saints...", for no reason at all the deacon started to sing this kontakion and the priest joined him. On impulse, the Royal Family lowered themselves to their knees. After the service the priest and the deacon noted that the Royal Family did not chant as usual, that they were different than during the previous services...

Three days later, in the middle of the night, the Royal Family was brutally awakened and taken to the basement room of the Ipatiev house. There the sentence was read to them, and before they had a chance to comprehend that they had been sentenced to die before a firing squad, the shots rang out. Tsar Nicholas and Tsarina Alexandra were killed outright. Their elder daughters, children your age, Olga, Tatiana, and Maria, received more shots. The youngest daughter Anastasia and the 14-year-old Tsarevich Alexey were finished off with bayonets. Thus, the youngest and purest ones received the greatest suffering, and

the souls of the children were received by the souls of their parents.

Along with the Royal Family in the basement of the Ipatiev house were killed their escorts: their personal physician Dr. Eugene Botkin, the chambermaid of the Empress Anna Demidova, the cook Alexey Kharitonov, and the servant Ioann Trupp.

The bodies of the Tsar's family were taken to a forest near Ekaterinburg, dissolved in acid, and burned. Only some small bone fragments and some jewelry and buttons from their clothing were later found there. Some evidence indicates that their heads were cut off and taken to Moscow as proof of the accomplishment.

The next day in Alapayevsk, which is not far from Ekaterinburg, the sister of the Tsarina, Grand Duchess Elizabeth, Grand Duke Sergey, Princes John, Constantine, and George, Prince Vladimir and Nun Barbara, were taken to a mine shaft and dropped into it alive. Only Grand Duke Sergey was shot. The murderers threw several hand grenades after them, and let them die from wounds and starvation. The chanting of hymns was heard from the mine by one of the peasants. He went to the White Army and notified them. The bodies of the Royal Martyrs at Alapayevsk were found by the White Army and evacuated to China for burial. The body of Grand Duchess Elizabeth and her dearest friend, Nun Barbara, were taken eventually to the Holy Land and are buried at the church of the Russian Convent of Gethsemane just outside of Jerusalem.

Other members of the Royal Family were shot in Moscow and in other cities. All murders were part of a well-orchestrated regicide. In all, seventeen members of the Royal Family, along with their servants who remained true to them, suffered martyrdom at the hands of the godless.

It must be noted that only a few members of the Royal Family left Russia after the Revolution. Most of them stayed with their people and shared their sorrows and martyrdom. Their memory is cherished by the Russian people to this day. Recently, in the dead of night, the Soviet rulers had the Ipatiev house broken down by bulldozers and removed without a trace, because many people had started to come to Ekaterinburg just to look at it. It must also be noted that causing suffering to other people does not pass harmless to the executioners. Several participants in the murder of the Royal Family went berserk soon afterwards. Others suffered at the hands of their former comrades, and some ended their lives in the concentration camps of their own creation.

So much about the illustrious members of the clergy and of the Russian nation. Now about some small people, the ordinary citizens.

The Martyr Lydia

From among many stories published in the Russian post-revolutionary emigre literature, the story of one Lydia comes to mind. She was the daughter of a priest. She married at the age of 19, and soon lost her husband in the Civil War. When the Communists instigated a schism in the Russian Orthodox Church, her father for some reason joined the schismatic Renovationist Church. His daughter, Lydia, went to him and asked for a blessing to leave him because she was a firm adherent of the True Church. Her father blessed her, saying: "My dear daughter, when you will receive your crown, tell the Lord that even though I did not have the strength for this struggle, I did not keep you back and gave you my blessing." "I will tell it," answered Lydia.

In Soviet times Lydia worked in a Forest Management office. She was under obser-

vation, but she did not go to the legalized church, and the Catacomb Church services she visited infrequently and very secretively. Nevertheless, she continued secretly to work for the Church by typing Lives of Saints, prayers, and sermons of old and new confessors. One time she had the opportunity for a one-hour meeting with a bishop-confessor, Andrew, Prince of Ukhtom. What they talked about remained a secret, but when one young and eager priest started to criticize Lydia's father, the bishop told him, "Father Archpriest has a great defender before the Lord—Saint Lydia," and broke off the conversation.

After a long search for the source of religious literature in that area, the dreaded Soviet Secret Police, the GPU, finally tracked down and arrested Lydia. After hours and hours of interrogation and tortures, she steadfastly refused to name anybody from the Catacomb Church. She could hardly walk. At one time when a guard was ordered to help her walk down the steps, she felt a spark of compassion in his helping hand. "May Christ save you," she thanked him. And the good Lord heard her prayer.

Seeing that they could not extract a confession from her, her torturers decided on the ultimate torture. For this they needed a fifth man, and they called this guard, Cyril Ataev, to assist them. When he walked into the basement where she was being tortured, Cyril Ataev realized what they were up to. In a fit of blessed rage he pulled his gun and shot two of the executioners. In a moment he himself was knocked down and shot, falling next to Lydia. Spattering blood into Lydia's face, he uttered, "O holy one, take me with you!" "I will," Lydia smiled at him.

This brief exchange of words shook the minds of the two remaining executioners. They went berserk and with hysterical screams they started to shoot into the victims, and kept shooting until their guns went empty. Others ran into the basement and took them out, themselves being shaken from a mystical fear. One of the executioners totally lost his mind, the other was sick for a while and died soon thereafter from a nervous breakdown. Before his death, he related the story to another guard, his friend, Alexey Ikonnikov, who was shaken by it. He turned to God and related the story to the Church. For this he himself suffered martyrdom, and the consciousness of the Catacomb Church glorified all three martyrs together, Saints Lydia, Cyril and Alexey. May their prayers help to save the souls of the Russian people!

In a short review it is impossible to relate the sufferings of millions of people. Those who want to learn more about them are referred to excellent translations of the lives of the New Martrys published in the magazines *The Orthodox Word* and *Orthodox Life*, and in the abridged translation of Fr. Michael Polsky's book *The New Martyrs of Russia*, published by Archbishop Vitaly of Montreal. In order to have a complete, comprehensive picture of what life in an anti-Christian society is like, the life in which the New Martyrs of Russia have to live and find their martyrdom, a patient reading of Alexander Solzhenitsyn's monumental work, *The Gulag Archipelago*, is not only highly recommended, but is actually required, if one is to have any even half-knowledgeable opinion about Russia and its New Confessors and Martyrs.

Confessors in Our Midst

A few words must be said about some simple people, people who suffered under the Soviet regime without compromises and whom one can meet in the parishes and monasteries of the Russian Orthodox Church Abroad, and talk to them, without realizing that they also

are confessors for the Holy Orthodox Faith. They themselves would be quite surprised if one were to tell them that they had done something extraordinary.

First comes to mind an old man, an Archdeacon, who died a few years ago. He was a Cossack from the Kuban River, and he and his wife were arrested during collectivization for refusal to join the collective farm and spent several years in the concentration camps. Their children were scattered but somehow managed to keep contact with each other. Upon their release, he and his wife returned to their village, and were supposed to register to obtain Soviet passports. (Every Soviet citizen must have a passport for internal use within the country.) This he refused to do, on the grounds that he did not want to accept the seal of antichrist. "How about you," his wife was asked. "I do what my husband tells me to do," she answered. "But you are an independent citizen, you must make your own decisions," the militia officer said. "He is my husband," she answered; "if he tells me to take the passport. I will; if he tells me not to take it, I will not." "But how about you?" the official said to him. "Do you want your wife to suffer? Take the passport and have it over with." "No," he said with finality," we will not take the seal of antichrist."

For this they were sent for five more years to a concentration camp, from which they were released just as the war started. The whole story would have been repeated again, but the Soviet Army was in retreat and, passport or not, his wife was mobilized to dig the anti-tank trenches, where she died or was killed in a German air-raid.

Once in a dream he saw himself in a church, and an old bishop was serving the Liturgy. He had never seen the church before, nor the bishop. Years later, when the Germans came to Kuban and he was taken to labor in Germany, he went to a Russian Orthodox church—it may have been after the war in Munich. Metropolitan Anastassy was serving there, and suddenly the Cossack realized that this was the church and this was the bishop of his dream. He related the story to the Metropolitan, and eventually he was tonsured a monk and died peacefully as an Archdeacon (Fr. Gelassy) at Holy Trinity Monastery in Jordanville.

Another person comes to mind, a Ukrainian peasant. She and her husband and two children, ages 1½ and four, one night during collectivization were driven from their home and village, loaded onto a freight train and taken into the wilderness of Northern Russia. There they were driven by trucks seventy miles from a railroad station and dumped under the open sky in a primeval forest, where they were to build a camp and to work the forest for export of wood. Her husband was taken to another camp and she remained with the two children. After a few months, realizing all too well that only a slow death lay ahead, she and several other women decided to try to run away, which they did. They had to walk 70 miles through the forest to the railroad station. She was carrying her sick youngest son, while the older one trotted on his own. Mile after mile, day after day, the ordeal continued. Other women were telling her—"lay the baby down by a tree, let the older play with him, give them a piece of bread, and let's go! Your life comes first." "No," she said, "if you cannot bear with me, go on your own. If my children are to die, we will die together." She made it with the children to the railroad station, made their way around guards and check-points, and eventually settled illegally in a village near Moscow. Her husband also escaped from his concentration camp, on the way they were re-united, and all of them eventually came to the United States.

Two more examples come to mind. One young woman, the wife of a priest, after his arrest remained with two children. Living on the edge of a large city, she worked a small vegetable garden so skillfully that her vegetables, being the first ones in season, brought the

highest prices, which permitted them to meet ends throughout the year. She did not want the minds of her children to be poisoned by Soviet education, so she did not allow them to go to Soviet schools until the age of about 11 and 14, when they could reason sufficiently and keep their Faith.

Another young woman, whose husband left with the White Army, made a living for herself and her small daughter by sewing clothes for other families. To have a small shop would be to qualify as a capitalist, and she did not even have a sewing machine. So she sewed in the homes of her clients, a few days at a time in each home. It was the time when the Soviets "abolished" Sunday and instituted a six-day week, with the 6th, 12th, 18th, 24th, and 30th of each month being days off. In spite of her poverty and the new Soviet calendar, she never worked on Sundays, and each Sunday she went unobtrusively to church. This way both women and their children survived the Soviet regime, and during the Second World War they made their way to the West, where they, their children and grandchildren are living now. The second woman, now in her nineties, still sews vestments for the Church.

It is this type of quiet, steady faithful that forms the backbone of believers in both the Catacomb Church and in the official church. In the latter they form the Body of the Church, which is in a constant, subtle, but deadly struggle with the careerists and apostates who govern it.

It is people like them that form the core of the New Confessors and Martyrs of Russia.

The Glorification of the New Martyrs

In discussions about the glorification of the New Martyrs of Russia, many arguments are heard against it.

The two seemingly most persuasive arguments are: (1) Martyrdom, as understood by the Church, implies that the Christian was required to make a public denial of Christ and to confess other gods. (2) Sainthood is distinguished by supernatural phenomena, but we are not aware of any miracles performed by the sufferers who died at the hands of the Communists.

The answer to the first question regarding public confession has already been given by St. John Chryoostom in an earlier quotation, where he talks about Abel, the first man who died an unjust death. Abel was not required to make a public confession; he was killed out of envy because his sacrifice was accepted and Cain's was not. Implicitly, the same applies to the struggle between the godless and the children of God. The sacrifices of the children of God are acceptable to God—be it the bloodless sacrifice of the Eucharist or their own blood shed for Christ as Confessors or Martyrs. Both types of sacrifice wash away sins, and former sinners appear before God in garments of righteousness, whiter than snow.

The sacrifices of the godless, no matter how gigantic are their efforts "for the good of mankind," are rejected by God, just as the sacrifice of Cain was rejected because it was not offered in good faith. But the godless ones are worse off than Cain, because they have no faith in God at all, they have faith in material things only; their human sacrifices are much like those of Baal, and in the background of their ideologies and deeds stands the deceiver himself.

Thus the godless know, even if subconsciously, that they are doomed to perdition. Therfore, they hate believers, especially believers in the True God, and do everything possi-

ble to destroy them, as Cain destroyed Abel, or thought that he did so, but in God's reality he did him a favor.

The Orthodox Christian Church in its tradition has never required that a public confession be a prerequisite to the Martyr's crown. The church glorifies 14,000 Innocents slain by Herod for Christ—they were babies, and their only guilt in the eyes of Herod was that they were relatives of Christ (being of the city of David), and that they were of about the same age as the Divine Infant. The Church glorifies St. John the Baptist, whom Christ called the greatest of those born of women, who was beheaded out of hatred. The Church glorifies Cosmas and Damian, who were slain out of envy. The Church glorifies Princes Boris and Gleb, who were slain for being rightful heirs to the seat of the Great Prince. The Church glorifies Tsarevich Dimitry, who was slain to prevent his accession to the throne. If one goes through the Lives of Saints, one can find many more examples.

Even the physical suffering was not always present. The Church glorifies the Great Martyr Sophia, who was not tortured herself, but did suffer, seeing her children tortured. The Church glorifies the Holy Martyr Natalie, who suffered seeing the tortures of her husband, St. Adrian.

Archbishop Anthony of Los Angeles notes that the aspect of physical tortures and of public confession has impressed most the imagination of the Russian people, but this should not lead to the exclusion of other aspects of suffering, which also led Christians to the crown of martyrdom.

In regard to the other argument, that sainthood must be distinguished by miracles, one must also say that this is not a universal requirement. It is required as a proof of sainthood for Holy Fathers and ascetics who died peacefully, in order to prevent unjust glorification of popular elders by their followers. Here a definite proof of sainthood through proven miracles is necessary, but it is certainly not required of martyrs. In the eyes of the Church, violent or unjust death is itself a proof of the Lord's mercy and of forgiveness of the sins of the departed one. Here we may mention a Greek custom.

During the period of the Turkish Yoke, there were many apostates whose conscience bothered them, and eventually they repented and renounced Islam and returned to the Orthodox Faith. The penalty for this was torture and death under the Turks.

So, in the town or the village where such a former apostate confessed the Orthodox Faith, he had to go and do it before the Turkish authorities in order to wash away his sin. The whole local church would gather to pray for the one who was on his way to the Turkish officials. Some witnesses from the congregation would follow him to see what the end would be. When the former apostate renounced the Moslem faith before the Turks and confessed himself to be a Christian, he would be tortured and put to a painful death. Seeing his death, the witnesses would run back to the church and announce before the congregation that such-and-such a one had received his new birth. Upon hearing this, the congregation would immediately cease their prayers to give him the strength of confession, and would begin to pray to the new martyr-saint, petitioning for his intercession before the throne of God.

The background of this prayer to Martyrs immediately after their death dates back to the martyrdom of St. Ignatius the God -bearer in the year 107 A.D. He purposely went to his martyrdom, announcing everywhere that he wished to be perfected, that he wished to be united with Christ. After he was eaten by the beasts, his companions gathered in an all-night prayer, and on their knees, with tears, were asking God to send them consolation, that is, to reveal to them his state. The Lord heard their prayers, and when they fell asleep, St. Ignatius appeared to all of them, embracing some of them, praying for others, or standing

before the Lord all covered with sweat, as after some hard labor. Having compared the visions, they sang praises to God and glorified the holy man, recording the day and year of his martyrdom, so that everybody would have communion with the courageous martyr for Christ.

The important difference between the attitude of the companions of St. Ignatius and of the Greek Martyrs and our own times lies in the fact that they did pray to the newly-revealed Martyrs, and we do not. And if we do not pray—how can we expect any communication from the Martyrs? The stream of blood of the New Martyrs of Russia has been flowing already for over sixty years—but who prays to them? Certainly not the Russian Orthodox people living abroad. If they did, we would have heard of the results of their prayers.

In Russia people do remember their Martyrs and do pray to them. One recent confessor has been telling us: the New Martyrs want to be glorified. What does this mean? They want to talk to us, but we do not talk to them, we turn our backs. If we do not ask for help, it means that we do not need it.

People in Russia do pray to their New Martyrs, and they implore us to glorify them through our prayers. But why should we Orthodox Christian Americans be much concerned about it in these times of peace and prosperity, when most of our needs are well satisfied from the cradle to the grave?

The answer is simple: we need the prayers of the New Martyrs of Russia to save our souls here in America—our own souls and the souls of others who are in delusion. The Church of our Lord Jesus Christ is built upon the blood of Martyrs, upon the sacrificed Lambs, of which He is the First One.

The country around us is rapidly moving into the state in which Russia was just before its bloody revolution. One can expect political upheavals here which will affect us all, which will put all of us on trial to be confessors of Christ. We need examples, we need prayers, we need help from above, even though at the present time this is not too apparent to inexperienced eyes. Time is running short, and we must strengthen ourselves. We must be ready to turn our will over to Christ and to accept everything, even suffering, relying totally on His Holy Will, as did the Hierarch Martyrs, the Royal Martyrs, and the simple, unnamed people, the Holy New Martyrs of Russia. The time has come to pray **to them** and not **for them.** They can change the course of events, both for individuals as well as for countries.

People in Russia noted that when our Holy Father John of Kronstadt was glorified outside of Russia (in 1964), soon thereafter the worst of the terrible persecution of the enslaved Russian Orthodox Church of Russia came to an end, and even the anti-Christian regime appeared to have lost some of its power and viciousness. Ten years ago our Holy Father Herman of Alaska was glorified—and within a year, in 1971, at the Sobor of the Bishops of the Russian Church Outside of Russia, the question of the glorification of the New Martyrs of Russia was raised. The Sobor of Bishops of 1971 responded with a favorable resolution stating: "The Sobor of Bishops reverently bows before the sacred exploit of the New Martyrs of Russia and supports their glorification." The Sobor of Bishops of 1974 confirmed its 1971 resolution and, in taking the first step towards their glorification, added to the dismissal of the panikhidas for the New Martyrs the words: "May God bless them, give peace to them, and count them with the righteous ones, and save us **through their holy prayers,** for He is good and loveth mankind."

In 1978 the Russian Orthodox Church Outside of Russia glorified a humble woman,

Blessed Xenia of Petersburg. Just like St. John of Kronstadt, she was from the city of Petersburg, the cradle of the atheist revolution. For over two hundred years humble Xenia has worked miracles for those who asked for her prayers. Unexpectedly, the Sobor of Bishops of 1978 which gathered to glorify her made a monumental decision: to glorify the New Martyrs of Russia in 1981, and if possible to convene for their glorification a fourth All-Diaspora Council of the clergy and laymen of the whole Russian Church Outside of Russia.

This decision, even though it was little publicized abroad, received a resounding response from the Orthodox Christians enslaved behind the Iron Curtain. In numerous courageous letters. Fr. Dimitry Dudko, Fr. Gleb Yakunin, Fr. Vassily Fonchenko, Victor Kapitanchuk, and Lev Regelson urged the Russian Church Outside of Russia to go ahead with the glorification of all the New Martyrs of Russia, including the Royal Martyrs. They urged us living abroad to shake off political chains, to shake off the fear of being alone, of being only a small portion of the Russian Orthodox Church. Realizing only too well that they may (and now do) face strict persecution at the hands of the godless, they raised courageous voices which put us to shame for our indecisiveness. Now the Russian Church Outside of Russia must go ahead fearlessly and glorify the New Martyrs of Russia, knowing that the true faithful in Russia are stretching their hands to us for consolation, for help, for strength from the New Martyrs. It is our sacred duty as the free part of the Russian Orthodox Church to raise our loud and clear voice in praising the countless New Martyrs and Confessors for the Holy Orthodox Faith.

Our Lord has brought us to this country, America, which is still free. Our Lord gave our Church the wisdom to glorify St. John of Kronstadt, St. Herman of Alaska, and Blessed Xenia of Petersburg, here in this country. The Saints of our Lord know each other and each contributes to the glory of others. So, may the Orthodox Patron Saint of this land, St. Herman of Alaska, together with Blessed Xenia of Petersburg and St. John of Kronstadt, all of them natives of Holy Russia, be instrumental in bringing about the glorification of the New Martyrs of Russia.

And may all of us who have gathered here as pilgrims to Saint Herman on the tenth anniversary of his glorification petition the Holy Sobor of Bishops of the Russian Orthodox Church Outside of Russia to proceed unhesitatingly, fearlessly, and without delay with the glorification of the New Martyrs. The eyes of the suffering faithful in Russia are upon us—let us not betray them.

May the prayers of all the New Martyrs of Russia, of St. Herman of Alaska, and of all the Saints of Russia, give strength to our bishops and to all of us. Amen.

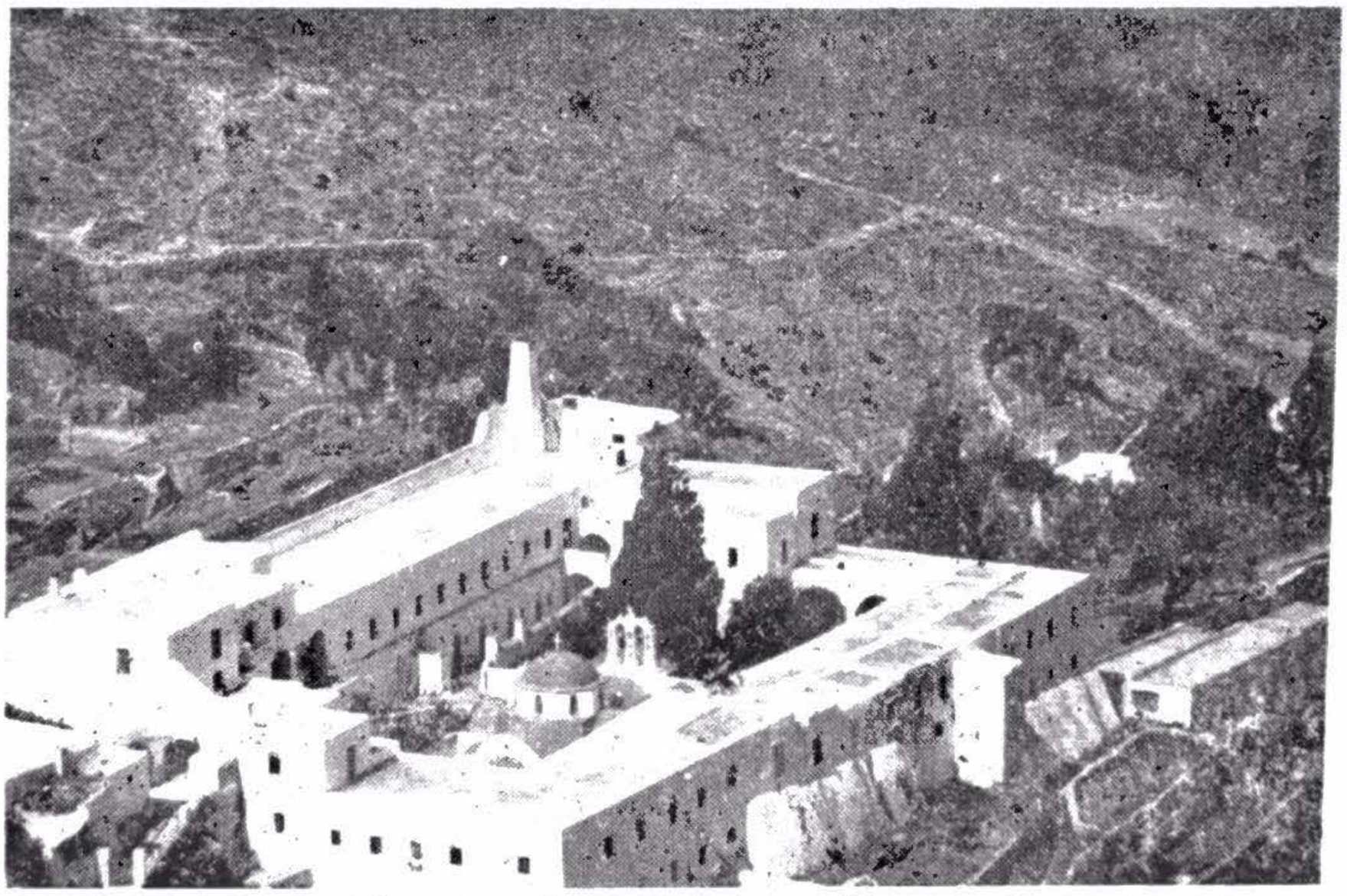
A WORD OF WARNING

Continued from page 169.

In conclusion, we would say that the error of "over-correctness" is a form of prelest, and like the other forms, this means a blindness, an obsession. The Fathers say that prelest begins with self-reliance, and so it is: whilst pursuing some probably very laudable particular end, the general picture becomes forgotten, there sets in a hardening of mind and heart which results in dispute and fanaticism. The history of the Church provides us with many examples, and most obviously, the old believers of Russia.

We hope that these few words may help your American readers in the understanding of the mature Orthodoxy which your publications always seek to put forth.

Archimandrite P...otheos Zervakos



The Sacred Monastery of Longovarda

ST. NECTARIUS
(1846-1920)

A contemporary of Fr. Philotheos, of whom the latter has left many reminiscences .

IN MEMORIAM

Archimandrite Philotheos Zervakos

In May of this year there reposed one of the leading spiritual figures of the Greek Orthodox Church. Archimandrite Philotheos Zervakos, abbot of the Monastery of Longovarda on the island of Paros, died at the age of 97, being perhaps the best known father-confessor and preacher of contemporary Greece. A miracle-worker, exorcist, and prophet, he was also the author of numerous works both of piety and theology, including "A Great and Marvellous Pilgrimage to the Holy Land and Mount Sinai," "The Wayfarer" (his autobiography), "Sacred War Against Blasphemy," and "The Errors of Apostolos Makrakis." He was outspoken in his opposition to the "ecumenical" course pursued by the Patriarchate of Constantinople, and addressed a "desperate appeal" to Patriarch Athenagoras, urging him to abandon his "ecumenical" path (see "The Orthodox Word," 1968, no. 18).

He had literally thousands of spiritual children, and, although he himself never left the new calendar Church, his spiritual authority was such that he was greatly respected by the Old Calendarists of Greece also and was spiritual father to some of them, including Bishop Cyprian of Oropos and Fili (whose article appears in this issue of "The Orthodox Word").

The Orthodox Christians of these latter times have lost a great teacher and father.

MEMORY ETERNAL!

(Continued from page 163)

ye shall find rest unto your souls (Matt. 11:29). Learn not from angels, nor from men, but from Me, He says: that is, from the Higher Wisdom.

Outward meekness shows itself in this way: Let your walk be meek, meek your sitting, meek your glances, meek your words; let all this be yours, for from these the true Christian is manifest. The dress of a man, his laughter and walk, declare of him.

Meekness of soul according to the inw:-d man is: the restraint of anger, the taming of wrath, and when one is grieved by another, he does not take revenge even when he could, and accepts offenses without offending in return.

Meekness means not to offend anyone by word or deed or command, but to win the heart of everyone by one's manner, according to the Lord's words: "Upon whom should I look, but upon him who is meek and silent?" And according to the words of the Prophet, the Lord will guide the meek judgment (in sound understanding) and will teach the meek His ways. For the Lord is well-pleased in His people, and will raise up the meek unto salvation. The meek will inherit the earth, and will delight in an abundance of peace.(Ps. 36).

And as to what kind of man receives repose and peace from meekness, Chrysostom writes: There is nothing stronger than meekness, nothing more powerful; it preserves our soul in constant quiet, and strives to lead it as into a harbor, and is the cause of every kind of satisfaction for us; and nothing else can give the soul repose and great quiet as well as meekness and humble-mindedness. This is the most honorable of all crowns for one who acquires these virtues; it is more profitable than all dignity and glory.

An upright soul, says St. John of the Ladder, is a co-dweller with humility, while an evil soul is the slave of malice. The souls of the meek are full of knowledge, but the understanding of an angry soul is covered by the darkness of ignorance.

The meek soul receives words of wisdom; for many are exalted and glorious, but to the humble are opened mysteries, writes Sirach.

He who hates those who grieve him hates meekness, and he who flees from those who grieve him flees from the repose which is in Christ—in the words of Abba Dorotheus.

God reposes in meek hearts, but an agitated soul is the dwelling place of the devil; a meek soul is the throne of simplicity of heart, but an angry mind is the slave of malice.

5. HUMILITY

One must strive above all to acquire humility. Humility is a true awareness of one's own nothingness, and a despising of oneself. When one, knowing his own infirmity, sinfulness, and worthlessness, is not in the least puffed up in his mind, but considers himself to be worse than all, the most sinful and the

least of all, and as under the feet of everyone: then he is humble.

If the humble man has any kind of virtue, he attributes it not to his own strength, but to God's help, in agreement with the words of Jesus Christ, Who said: *When ye shall have done all those things which are commanded you, say, We are unprofitable servants* (Luke 17:10). *Without Me*, the Lord says, *ye can do nothing* (John 15:5). Humility is to understand oneself to be nothing. The best helps in avoiding temptations are meekness with humility of spirit and constant vigilance of mind.

Great is the height of humility, according to the word of St. Marcarius, and eminent are the dignity and honor of humble-mindedness. There is no one higher than a humble man, or one more glorious than he who is poor in Christ; and there is no other path leading to heaven, into eternal life, than that of humility, according to the testimony of the Truth.

Where there is no light, everything is covered with darkness; and where there is no humble-mindedness, all of our works will be abominable before God, says St. John of the Ladder.

In the humble, God rejoices but from the proud He is driven away; where there is humility, the glory of God shines forth.

Pride is hostile to Christ, but humility is pleasing to Him, in the words of Dimitry of Rostov.

Although one may have done numberless good deeds and performed all of the virtues, if he thinks highly of himself, he is the poorest and most wretched of all, in the words of Chrysostom.

The true good fortune of man in this life, according to St. Ambrose, consists of humility, and not of exaltation.

Nothing so makes the heart contrite and the soul humble as to be solitary in mind and silent before everyone. Humility is the foundation of Christianity.

Pay careful heed to this also: If you begin to preserve yourself diligently according to this instruction, the envious demon will not endure this and will either raise against you (a trial) from the chief of temptation, in order to test your humility and firmness, or will arm against you those who are false and live negligently; and they will begin to reproach you, mock you, and perhaps to strike you, to despise you, hate you, and thereby to cause you many sorrows. But in such a case, all the more cling to silence and humility. Keep unceasingly the prayer to the Lord Jesus upon your lips and in the depths of your heart, so that you might not murmur at all against them or be grieved in the least. Accept everything with gratitude, thinking to yourself; How can I, wretched one, become angered against my brother for nothing? And at the same time ceaselessly remember your own sins; for if you yourself have not struck your neighbor, then you reproached him or spoke evil of him, mocked and wounded him by slanders, and by offending your neighbor you rose up against Christ the

Saviour and wounded Him.

Therefore, you must with all your heart acknowledge yourself worthy to endure more than you do. Remember the words which Christ the Saviour spoke about doing good to one's neighbor, and which should be equally applied to every offensive word and deed against one's neighbor: what you do to your neighbor, He says, you do to Me. At the same time remember His sufferings even unto death, His most great goodness, and His love for us that endures our unrighteousness, and judge how easy it is for you to bear for His sake small sorrows, and this with His sure help, if you really desire it.

If you will judge soundly in this way, and will endure temptations with love, you will quickly obtain the help and consolation of Christ the Saviour.

6. OBEDIENCE

Strive to go through holy obedience with fervor, without complaining, and renouncing your own will. Strive to do your specific duties with heedfulness and discernment, as if they were placed upon you by the Lord Himself, as it is written: Having the abbot as God Himself, and the brethen as angels of God. He who submits to the head, that is, the abbot, imitates the angels; but he who opposes him makes a place for the devil in his heart. Lord have mercy! Terrible is this word, as St. Ephraim the Syrian writes.

Christ the Saviour gave us an image in Himself. He humbled Himself, was obedient even unto death; being reproached, He did not return reproaches; suffering, He did not threaten. But one whc talks back is a sharp two-edged sword: he strikes himself with one side, and his neighbor with the other.

Be well disposed and have warm love towards all the brethen. Let your heart, eye, and face be joyful, filled with spiritual reverence; be firmly attached to the whole brotherhood in your soul, and serve all sincerely, without any hypocrisy. Do not allow yourself to think that you will receive praise from anyone for this; but imagine that you are serving God and His angels—a service which you are totally unworthy. But glory be to God that the Lord has vouchsafed you this service!

Watch carefully lest there arm itself against you the proud and vainglorious thought that in serving the brethen you are doing everything excellently; strive as much as possible not to allow the unprofitable, evil, and soul-destroying thought of vainglory to act in you, for it enters the soul of a man subtly, so that sometimes he does not notice at all how his thoughts are becoming puffed up and are preparing a fall for him.

Do always what you are commanded to do, or what you have previously been blessed to do constantly, or what you are asked to to; but do not dare to undertake anything in general yourself, no matter what it might be. At handiwork or obedience, as much as your strength allows, keep on your lips, in your

mind and thoughts, silence and the most precious, soul-saving silence. Strive likewise as much as possible to pay heed to yourself, to keep vigilant in heedfulness to your own soul and feelings in the midst of whatever handiwork or obedience you may have occupied with. If anyone is with you on the same obedience, bow low to him with humility and pray quietly. Receive a blessing, work as mentioned above with prayer, with love, with fervor, and with full attention. Work as not before men, but entirely as before God and His angels, for you do not work for men, but labor for God Himself. Keep in mind that everyone who does the work of God negligently is cursed and a pleaser of men; and preserve yourself as much as possible from carelessness and the pleasing of men.

7. THE CONSCIENCE

One should have a pure and open conscience, as the Apostle says: I struggle to have my conscience ever pure before God and men; *for we trust we have a good conscience, in all things willing to live honestly* (Heb. 13:18). Just as it is impossible for rain to fall without clouds, so is it impossible to please the Lord without a good conscience. Therefore we reveal to our fathers not only what we say, but even what we think; for what is revealed is light, while what is unrevealed is darkness. At one time we are to be judged not by the book of knowledge and understanding, but by the book of a pure conscience.

Beloved, carefully examine yourself and your conscience: whether there be some sin, if not in one thing, then in another; if not in something great, then in something small; whether you be guilty, if not in deed, then in word and thought.

As for your sinning brother, you do not see his thoughts, nor his contrition of heart, and so how can you judge him? I think that it is sometimes better to fall oneself and get up, than to judge one's neighbor, because one who has sinned grows hard in fantasies about himself and in pride.

When you sin in the daylight hours, you should, according to opportunity, confess immediately. After the evening meal, you should go to your spiritual father, bow down to him as to Christ Himself, reveal to him the condition of your soul for the course of the past day, examine yourself in everything you have done in deed, or have thought badly, or said, or allowed yourself against your conscience, or about which you have been vainglorious or proud, or if you have offended someone or been offended yourself against your neighbor, or complained, or judged your brother. Strive to make note of and accuse even the most subtle thoughts which have violated the purity of your conscience. If you cannot remember everything, then write down on paper what you should confess.

After such a careful and true confession, having received remission and forgiveness as from God Himself, and having kissed the icon and cross, bow

down to the ground before your father and go in silence to your cell, giving heartfelt thanks to God that He has vouchsafed you confession and peace of conscience.

For want of a spiritual father, according to need, you can confess what troubles your conscience to a brother of the monastery, or to some other person close to you who lives in a God-fearing way and has spiritual understanding, and you can ask his prayers and blessing. And if you do not have such a one near you, then, confessing to God in the hearing of the angels and archangels, with tears, with accusation and reproach and great heartfelt regret, beat your breast and, if your conscience reproaches or accuses you of anything, lay a certain spiritual chastisement on yourself, and do this until you have the opportunity to confess all this to your spiritual father.

Towards your spiritual father or instructor, to whom you should confess your deeds and thoughts, have love, unwavering faith, and such respect that you judge him in nothing and are not troubled if others should accuse and judge him. And if it should seem to you that he sins, do not be troubled or lessen your faith towards him; reproach yourself, and not him, as much as you can and say to yourself these words: I, a sinner, have looked upon my father with impure eyes and make judgments about him out of my own impurity; and because of this I do not see his purity."

Accuse yourself in this way, and pray fervently for him to the Lord God for his uprightness. And if in actual fact he has stumbled, think thus: The Lord God has allowed temptation to come upon him, but how can I, a sinner, judge him, not seeing his deeds or his repentance? Can I see into his soul? Even if he has sinned, perhaps he has already repented entirely and received from God perfect cleansing. Do not let out of your heart and thoughts also these words: *To his own master he standeth or falleth* (Rom. 14:4), and who am I to judge?

8. SILENCE

Silence, in the words of St. Arsenius, is the root of sinlessness, and therefore it is very needful for beginners to possess it.

Be silent until questioned; speak little, and then quietly, and do not speak without need.

He who guards his lips, watches over his soul; but he who is bold with his lips, dishonors himself.

Silence gathers, but much talking scatters.

The wise one teaches: Be quick to hear, slow to speak, and slow to anger. The silent one has much understanding.

9. THE WILL

Do not do your own will, do not invent anything out of your own understanding, and thereby you will be delivered from complaining and will cast off your own will as a shameful garment; for your own will is more harmful than all evil deeds.

The obedient have all been saved, but self-willed have been harmed, and many have perished.

To fall of a silent one is the forsaking of prayer; but for a novice it is the following of his own undestanding.

And I know no other fall for a monk, says Abba Dorotheus, than the following of one's own understanding.

And Peter Damascene says: Let us know, regarding our monastic work, that we can be saved anywhere if we leave off our desires.

10. FORGIVENESS

When you, being human, sin in any way, repent of it before God and if you be reproached by anyone, then without any excuses, quickly, with a prostration, ask for forgiveness, saying: I ask for forgiveness, I sinned, I am at fault.

It is good, teaches Abba Dorotheus, to reply to any accusation: Forgive me.

If anyone reproaches, grieves or offends you in any way, do not become angry against that brother; but going away, pray to God for him in this way: "O Lord, forgive him"; and ascribe this insult to the demon, for it is the demon who teaches us to offend one another.

Never lie to anyone in any way, and do not hold any kind of evil in your heart; for he hates those who grieve him hates meekness, and he who flees from those who grieve him flees from repose which is in Christ. He who rejects chastisement hates himself; while he who accepts accusation loves his own soul—the words of Sirach.

11. PATIENCE

Strive as much as possible, with God's help, to acquire patience in the bearing of deprivations and sorrows. Ask, knock, seek day and night, and you will obtain from Christ the Saviour the help and strength of patience, if you desire it with your whole soul and heart.

One must train oneself in generous patience, so as to endure without complaint all that happens to us. We will possess patience when we accept everything that happens to us, both what is joyful and what is sad without distinction, as from the hand of God.

In your patience possess ye your souls, Christ instructs us. Be patient, slave of the Lord, and you will possess your soul which you have ruined by sins.

In patience is the assembly of all the virtues by which our souls are saved, as St. Ephraim says: He who acquires patience touches on every virtue; for he rejoices in sorrows, is well tested in misfortunes, is glad in perils, is ready for obedience, is filled with love, gives praise when provoked, is humble when reproached, is unwavering in misfortunes.

He who has acquired patience has acquired hope, and such a one is adorned with all good deeds.

Regarding the many other virtues, such as faith, hope, and love, read yourself the holy books and listen to instruction, through which you will become wise and will inherit eternal good things in Christ Jesus our Lord. May we all receive these things through His help and Divine grace. Amen.

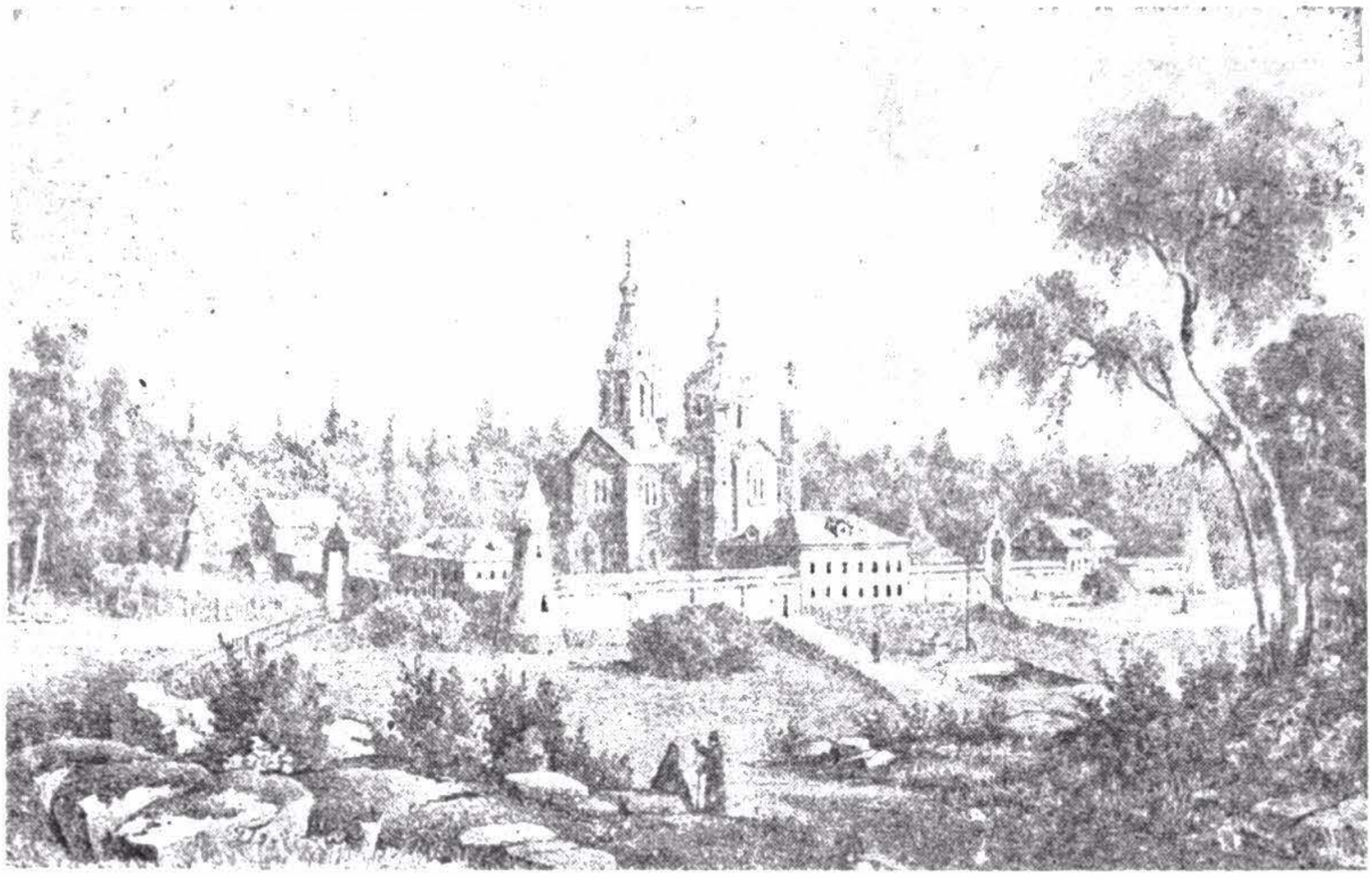
12. VARIOUS INSTRUCTIONS (FROM LETTERS)

To one who is attentive to his own salvation and is sober, every place is a place for saving the soul. "It is not the place that saves, but one's way of life and pleasing of God . . ." I live in the saving harbor of Sarov, but poorly. For it is not the place that saves; Judas was not saved even in the presence of Christ Himself. No matter where you are, you need attentivness to yourself and sobriety.

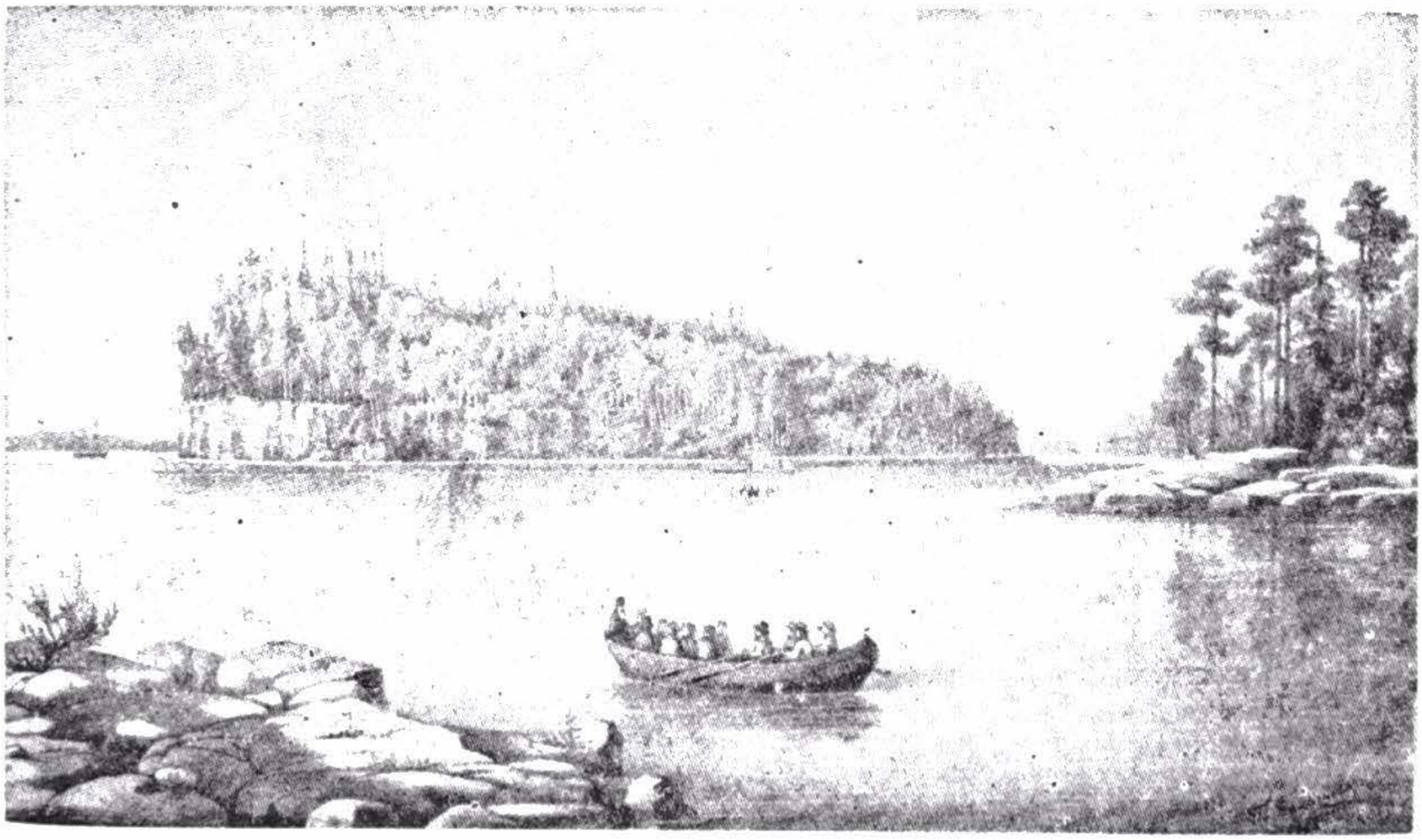
I am neither a faster nor a man or prayer nor a struggler, but on the contrary, I eat and drink and have contact and speak with everyone; but I do everything to the glory of God. In all my sorrows I often remember and cry out with heartfelt sighs the favorite words of Chrysostom: "Glory be to God for everything!"

It is characteristic of generous, valiant souls not to despair in the midst of perils; and it is the work of one who is grateful not only to give thanks to the Lord in good fortune, 'out to show the same thankfulness in misfortunes as well. Nothing can embitter the virtuous soul, but everything that he suffers he considers to be gain for himself. And what can be better than to bear one's lot generously and without complaint? There is nothing more generous than to forget the offenses made againstone.

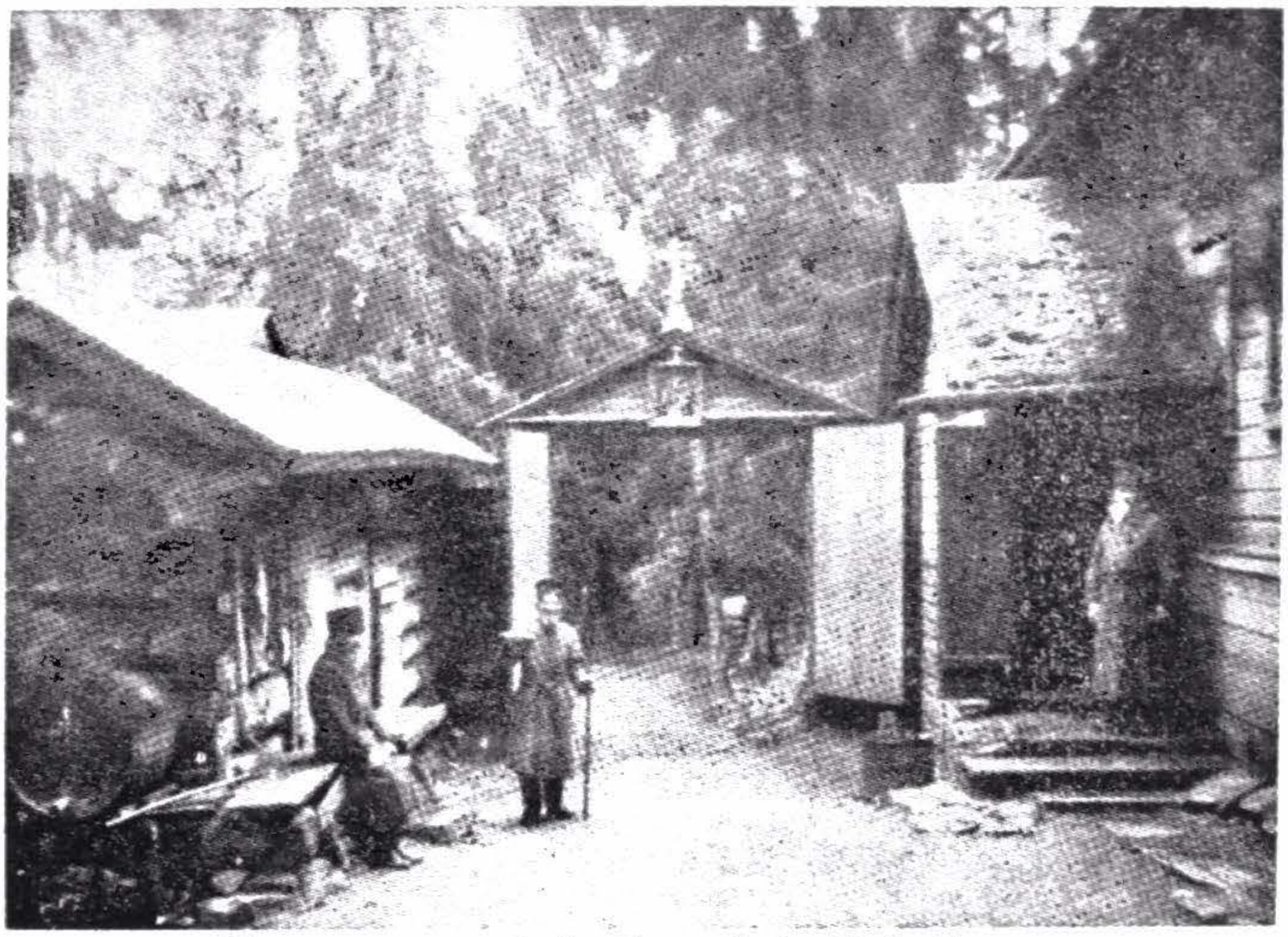
Reflecting on these and similar things and fortifying myself, I tell myself: Endure sorrows, O sinner, and in the sorrows give praise to God. Neither is there any repose without labor, nor any victory without a battle. And to him who overcomes, says Christ, I will give to eat of the tree of life which is in the



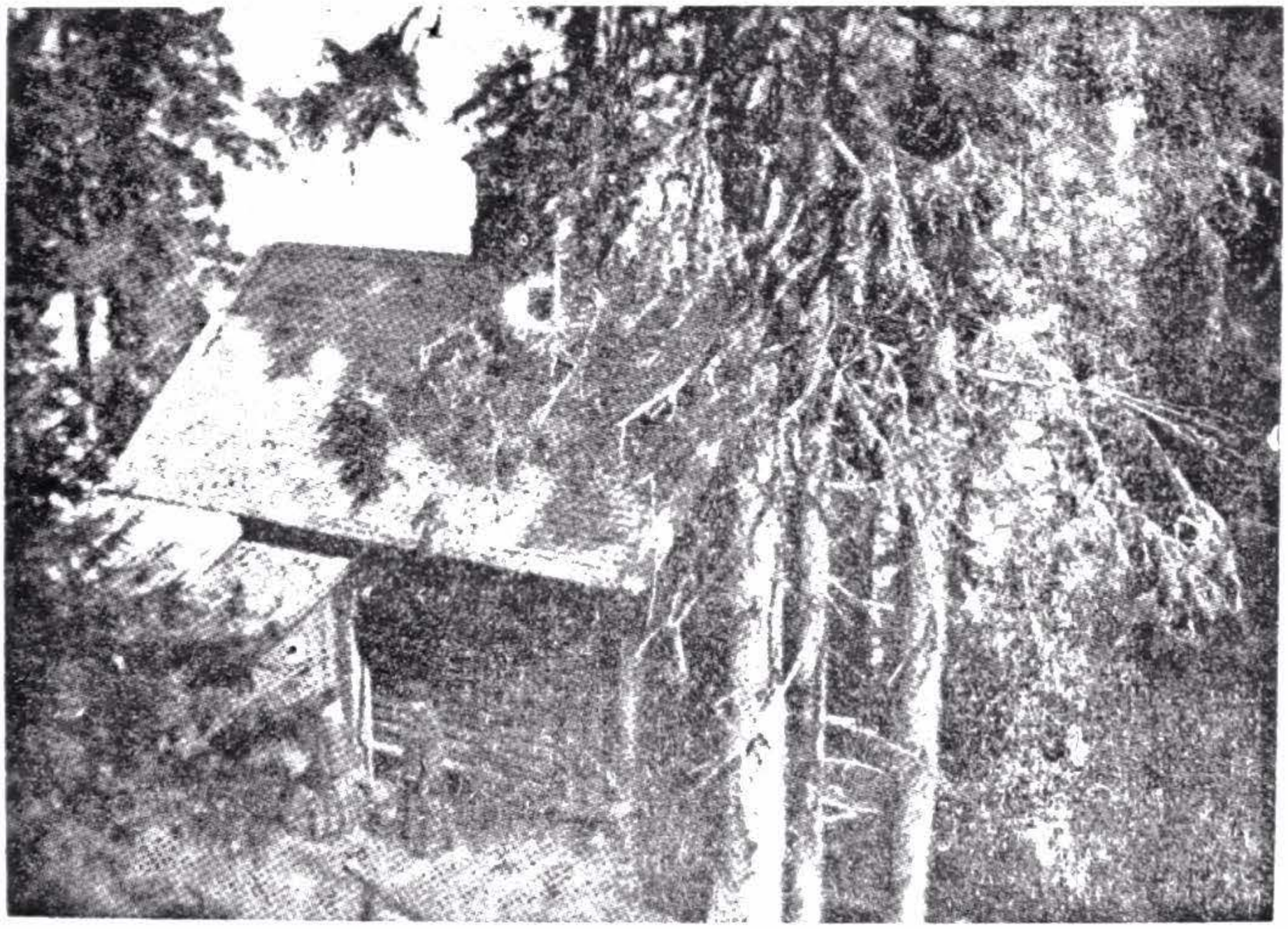
An early engraving of All Saints' Skete built by Elder Nazarius.



Valaam's Holy Island of St. Alexander of Svir



The main gates of the Skete of the Holy Forerunner



A solitary cell of the Skete in this century

midst of the Paradise of God. (Apoc. 21:7).

Sorrows are always followed by joys; guilt draws after itself chastisement.

Do not grow despondent from a fall, but fight; and do not grieve much, lest the enemy, having wounded you much already, should cut your head off—that is, bring you into despair, which is most vile of all sins, as John of the Ladder writes.

Every virtue that is without humility is no virtue, writes Abba Dorotheus. Just as it is impossible for a ship to be built without nails, so is it impossible to be saved without humble-mindedness. For the dwelling and repose of the Holy Spirit are humble-mindedness and love and meekness, writes the most wise Macarius. Such also are the other commandments of the Lord.

Translated from *Sarov Hermitage*, Moscow, 1884, reprinted by Holy Trinity Monastery, Jordanville, N.Y., 1976, pp. 1976; and *The Seeker of Ceaseless Prayer*, compiled by Hegoumen Tikhon, Moscow, 1901, repr. Jordanville, 1973, pp. 22-23.

St. Herman Calendar

1981

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Letters

continued.

watches all his contacts. After his meetings with his spiritual children she has been seen on several occasions sneaking in a local restaurant and conferring there with known KGB agents. Father Dudko does not discuss any matters except purely religious ones in her presence. However, he seems to have regained his equilibrium after the uncharacteristic interlude.

— Religion in Communist Dominated Areas

GRATITUDE FROM UGANDA

I thank all the Orthodox Christians all over the world who have helped me in person and the Orthodox Christians of this Parish, the Transfiguration Orthodox Church, Anoonya Degeya, Box 238 Bombo. Please pass my thanks to the Orthodox believers from the U.S.A., Canada, Australia, London, and Austria.

God bless all the people in the Orthodox Faith.

Yours in Christ,
Rev. Fr. Emmanuel Mulunga

HELP IN THE RECONSTRUCTION OF OUR PARISH AND THE SCHOOL

On behalf of St. Mary's Orthodox Church, Kabonge, and the School itself, we kindly wish to appeal to you, all believers of the Orthodox Faith all over the world; to explain to you our problems that face us in this Parish and the school of St. Mary's Orthodox Church, Kabonge.

This Parish is under the care of the Rev. Father Emmanuel Mulunga; but due to the problems of his five parishes which he looks after, he has difficulties, although he is trying to help us in supplying our needs, but this has been difficult for him.

In Idi Amin's brutal government, this Parish and the school suffered the most; when his men and soldiers would come and take all the properties of the church and school, including teachers' clothes, radio, furniture, and all house facilities.

Again, when the Liberation war of Uganda came, all the church and school's properties which had remained were destroyed. Some of these things are: typewriters, accounting machines, clothes, carpets, cupboards and all the office furniture, all the books for the church and school. On the side of our teachers, nothing was left for them. And this has made them to suffer, although they have devoted their life to this Parish. Furthermore, some of the Christians who used to support this Parish were killed. This left out some orphans who need help and care too.

Due to these problems, we are looking with Christian love for these poor Christians, teachers and orphans, who suffered spiritually in Idi Amin's regime. Therefore, we ask you kindly, in Jesus' name, to donate to us anything you have, such as clothes, shoes, blankets, bedsheets, school uniforms, medicine for the school's first aid box, milk, flour and cereal and all possible assistance in any form.

We pray for almighty God to have joining prayers to all Orthodox Christians in the Kingdom of Heaven.

Yours in Christ,
Mr. R. Nsereko - Chairman Christian
and other members of
St. Mary's Parish
St. Mary's Orthodox Primary School
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Bombo, UGANDA

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PETER MICHURIN

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